Philos

The CHRISTIAN CENTURY

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What the Veteran Wants—

A Church That Makes a Difference

By William E. Kerstetter

Good Faith with Japan

An Editorial

The Postwar Pay Check

By Clair M. Cook

World-Wide Communion

An Editorial

OCTOBER SURVEY OF BOOKS

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In This Issue

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(Continued in col. 2)

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Contents

Editorial
- Editorial Paragraphs 1115
- World-Wide Communion 1118
- Good Faith with Japan 1119

Quintus Quiz: The Hundred Best Books 1120

Contributed Articles
- A Church That Makes a Difference, by William E. Kerstetter 1122
- The Postwar Pay Check, by Clair M. Cook 1124

Books
- The Big Three, by David J. Dallin 1126
- For the Sake of Heaven, by Martin Buber 1126
- Asia for the Asiatics? by Robert S. Ward 1127
- The Flower of Grass, by Emile Cammaerts 1128
- Alcohol, Science and Society, edited by E. M. Jellinek 1128
- The Supreme Possession, by G. Ray Jordan 1129
- Books in Brief 1130
- Books Received 1130

News of the Christian World
- Federal Council Meeting 1131
- Manila 1131
- Australia 1132
- England 1134
- Detroit 1134
- Student Christian Council 1135
- Toronto 1136
- Colorado 1138
- Chicago 1139
- Memphis 1141
- The Church Roll 1142

Current Feature Films 1143

Calendar of Coming Events

Sept. 9-Nov. 2. Rochdale Institute, Lake Geneva, Wis., and Chicago.
Sept. 30-Oct. 7. Religious Education Week.
Oct. 1-5. Committee on Town and Country, Philadelphia.
Oct. 4-13. Walter Wanger Lectures, Occidental College, Los Angeles.
Oct. 5. Institute on Purchasing Power and Full Employment, Roosevelt College, Chicago; Henry C. Taylor, speaker.
Oct. 5-7. Fellowship of Reconciliation, Midwest Conference, Des Moines, Ia.
Oct. 5-7. Fellowship of Reconciliation, Southern Conference, Nashville, Tenn.
Oct. 6, 7. Fall Retreat, Methodist Student Movement, Natural Bridge Hotel, Va.
Oct. 7. Chicago Sunday Evening Club; Alan Tory, speaker.
Oct. 7. World Communion Sunday.
Oct. 8-10. Fellowship of Reconciliation, Midwest Conference, St. Louis, Mo.
Oct. 9-14. Kansas Friends Yearly Meeting, Wichita.
Oct. 10. Suffolk North Association of Congregational Churches, Somerville, Mass.
Oct. 12. Annual Convention, State Council of Religious Education, Nashua, N. H.
Oct. 12-14. Fellowship of Reconciliation, Rocky Mountain Conference, Denver, Colo.
Oct. 12-15. Church of the Brethren District Meeting, Beatrice, Neb.
Oct. 14. Charles Street Forum, Boston; Robert E. Lee, speaker.
Oct. 15. Annual Religious Education Conference, Evanston, Ill.
Oct. 15-21. National Bible Week.
Oct. 16-18. Ohio Baptist Convention, Columbus.
Oct. 16-18. Gates Lectures, Grinnell College, Grinnell, Ia.; Harold A. Ehrensperger, speaker.
Oct. 17. General Commission on Army and Navy Chaplains, Washington, D. C.
Oct. 17-23. Five Years Meeting of Friends, Richmond, Ind.
Oct. 19-21. Fellowship of Reconciliation, Southwest Conference, Los Angeles.
Oct. 20, 21. National Conference on the Foreign Born in Postwar America, New York.
Oct. 21. Charles Street Forum, Boston; Sinclair Weeks, speaker.
Oct. 21. Laymen's Sunday.
Oct. 26-28. Fellowship of Reconciliation, Northern California Conference, San Francisco.
Oct. 28. Charles Street Forum, Boston; Frances Perkins, speaker.
Oct. 28. United Reformation Day Services, Cincinnati, O.
Oct. 31. Commission on Marriage and the Home, Federal Council of Churches, New York.
Nov. 2. Institute on Purchasing Power and Full Employment, Roosevelt College, Chicago; Oscar Lange, speaker.
Nov. 2. World Community Day.
Nov. 2-4. Fellowship of Reconciliation, Pacific Northwest Conference, Seattle, Wash.
Nov. 7-11. Baltimore Friends Yearly Meeting, Baltimore.

In This Issue

(Continued from col. 1)

United Christian Missionary Society (Disciples). At present he is in the Philippines, where he has gone as representative of the Protestant missions boards interested in work in the islands.

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The
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EDITORIAL

AS TO WHETHER military necessity compelled the use of the atomic bomb against Japan, perhaps the testimony of Major General Curtis E. Le May is worth considering. General Le May commanded the B-29 strikes against Japan. He reached Washington on September 19 after a one-stop flight from Japan, and the next day, in company with Lieutenant General Giles and Brigadier General O'Donnell, gave a press interview. According to the Associated Press, General Le May said that "the atomic bomb had nothing to do with the end of the war at all. The war would have been over in two weeks without the Russians coming in and without the atomic bomb." The other generals who shared in the interview took no exception to that judgment. To be sure, the traditional rivalry between branches of the service may have had something to do with the positiveness of General Le May's assertion. Nevertheless, such words are not to be lightly dismissed. Major generals do not speak under such circumstances without taking careful account of what they are saying. The country is entitled to believe that there is at least one general who was in a high post of command at the actual scene of the fighting who does not contend that there was any need to have dropped the atomic bombs on Hiroshima or Nagasaki.

General Calls Atomic Bombing Unnecessary

America for Colonial Trusteeships

SOME of the prestige in the eyes of colonial peoples which the United States lost at San Francisco should have been regained by its proposal to the Council of Foreign Ministers in London last week. After the council had wrangled for days over the disposition of the Italian colonies, and gotten nowhere, Secretary Byrnes came forward with a plan by which each of the former Italian territories would be administered by a governor-general owing his appointment to the trusteeship council of the United Nations Organization. Each governor-general would be advised by a council made up of representatives of the United States, Russia, England, France and Italy, and of the Moslem and non-Moslem portions of the population of the colony. All the colonies, except the former Italian Somaliland, would be guaranteed their independence within a stated number of years. The American proposal has not been approved yet, but it has strong support from Britain and China. Russia is said to be giving it favorable consideration. It should prove to Asiatic and African skeptics that the United States honestly desires to make the trusteeship system one involving both genuine international administration and definite promises of freedom. Mr. Byrnes presented this proposal to the other foreign ministers, as was his right. But do our eyes play us tricks if we think we see behind the secretary of state the figure of his principal adviser at the conference, John Foster Dulles?

Fear 13,000,000 Doomed to Starve Before Winter

BECAUSE of a fear that at least 13,000,000 Germans "must die *before* winter if nothing is done," the Bishop of Chichester and other English church leaders are sponsoring a movement for a further voluntary cut in the already restricted British ration. Evictions continue daily by the tens of thousands from Poland, Czechoslovakia and other parts of eastern Europe, in spite of the Potsdam decision that such uprooting should be stopped until it could be done in an orderly and humane manner. Eight million homeless nomads are milling about in the immediate vicinity of Berlin and thousands arrive every day, according to a writer in the London *News Chronicle*. The Berlin correspondent of the *Daily Herald*, organ of the Labor party, reports that in one day he saw "thousands of German civilians—old men and women and children—reduced to the depths of misery and suffering that the nazis inflicted on others during their beastly reign. I didn't like it. It gave me no satisfaction, although for years I have hoped that the Germans would reap from the seeds they had sown." He didn't like it because retribution is falling on women and children. "One woman,

emaciated, with dark rings under her eyes and sores breaking out all over her face, could only mutter self-condemnation because she was unable to feed her two whimpering babies. I watched her trying desperately to force milk from her milkless breasts—a pitiful effort that only left her crying at her failure. . . . She had not eaten for five days. What scraps of food she could beg she had given to her children." Because UNRRA has "broken down" and is not meeting Europe's most elemental needs for food and clothing, Dr. W. A. Visser 't Hooft of the World Council of Churches has set up a relief organization through the council. Its American representative is Robbins W. Barstow, director of the commission for World Council Services. Persons who desire to help send money, food or clothing to Germany or other countries in Europe where the need is equally great may reach him at 297 Fourth Avenue, New York.

Herbert Hoover on Debts and Loans

THE MOST completely convincing program with reference to war debts now outstanding and the new loans or gifts now being sought, especially by Great Britain and Russia, is that which was presented by former President Hoover in a speech at Chicago. Don't cancel the lend-lease obligations, said Mr. Hoover; grant a five-year moratorium and then trade for agreements in regard to financial and commercial policies which will insure us against discriminations. Grant some modest loans to meet real emergency needs, but go slow on new commitments. We do not yet know what the debtor and asking countries really need but only what they would like to have. There may be a difference. In any case, make loans (or gifts) for specific purposes, not general grants that can be used to pay debts to other countries or to support new armies and armament programs or to finance propaganda against our form of government. Consider what we are able to do as well as what other countries need. "American recovery and financial stability is the first need of the world. Unless we recover, no one will recover." Mr. Hoover is a great humanitarian. No one who knows his record can plausibly accuse him of indifference to the needs of other nations. What he was saying on this point was that America cannot prop the financial and economic structure of the world unless its own structure is sound. He made it clear also that any large credits granted to other nations may just as well be considered gifts, for they can never be repaid. Money plays no important part in such transactions. Loans this year or next mean, essentially, sending abroad more goods than we receive; a billion dollar excess would be a billion dollar loan. Repayment later would mean receiving back more than we send during the period of repayment. Our total imports and exports are normally about 7 per cent of our home consumption. More production for export with nothing coming in exchange means fewer goods in the home market in proportion to national income, with consequent higher prices—i.e., inflation. If we weather that storm—and to some extent we shall have to—we would run into a worse one when the loan is repaid by an excess of imports, for that would mean more goods on the market than money to buy them with, falling prices, decreased production, and unemployment. Conclusion: it is dangerous to give, but twice as dangerous to lend.

Sturzo Takes a Broad View

DON LUIGI STURZO, Roman Catholic priest who was head of the Popular party in Italy between the First World War and the rise of fascism and since then has been residing in the United States, has issued through Religious News Service a comprehensive view of the prospects for the church in Europe. Most noteworthy is his recognition of the need and possibility of "collaboration in moral, civil and charitable fields" between Protestants and Catholics and between Christians and Jews. Perhaps one should not press to its logical implications his reference to "various Christian churches, including the Catholic," and he makes it clear that collaboration or communion *"in sacris"* is not involved. But he notes that the Catholic priesthood and hierarchy are in the mood, as many of the laity have long been, to join hands in the moral and humanitarian enterprise with all who stand against a materialistic way of life and a secular totalitarian way of government. This is a consistent development of Dr. Sturzo's former position. His Popular party was, to be sure, a distinctively Catholic party. But when it was organized it was a protest against the aloofness of Italian Catholics from civil affairs which the hierarchy enjoined while Victor Emmanuel was considered a usurper in Rome. The attitude of the Vatican toward the party was for a time rather grudgingly and tentatively permissive, until it became clearly negative. "The most serious problem of the Catholic Church in Europe," says Don Luigi, "is that of religious freedom." His specific apprehensions have to do with areas under Russian control, with Yugoslavia as probably the worst but with danger spots also in Poland, Lithuania, Latvia, Estonia and Czechoslovakia. "We maintain that the only remedy for the European situation, religious as well as political, is the re-establishment of liberty. . . . Liberty must be restored throughout the world." Right. And that goes for the countries under the control of a political Roman Catholicism as well as for those in which communist influence is dominant. It even has a bearing upon Bavaria, where the American forces of occupation have put clerical monarchists into power.

Protestant Students Move Toward Cooperation

DURING recent years the leading Protestant churches have developed their ministry to students on scores of American college and university campuses. As a result, the religious needs of thousands of young men and women are being more adequately met today than ever before. With the entrance of the churches themselves into this field students have begun to take the claims of the churches for their allegiance and their services with a new seriousness. But the coming of the churches created problems. Part of these involved the Y.M.C.A. and the Y.W.C.A., which had been pioneering in a neglected field, and their subsidiary, the Student Volunteer Movement, which had

been carrying the responsibility of recruiting men and women for full-time Christian service. Another set of problems arose from the diversity of the denominations. It soon became evident that a common Christian strategy was necessary in the student field if overlapping and duplication was to be eliminated and the maximum contribution of each of the available forces was to be conserved. This Christian strategy is not yet fully worked out, but long strides have been made in the right direction. The United Student Christian Council, which includes nearly all of the major groups, was formed. The report of its 1945 meeting, which appears on page 1135, provides evidence that genuine progress has been made toward the achievement of a common purpose and program. It is especially important that in this field the will to cooperate refuses to be denied. The *Intercollegian* speaks for the students and others as well when it says: "It is too late in history to undertake to do the work of the Kingdom on any but Jesus' terms—'that they all may be one.'"

Pearl Harbor Ghost Walks Again

WHETHER it presages the unveiling of a political scandal or will ultimately simmer down into one of those historical problems (such as why Hannibal did not enter Rome) which historians can neither solve nor forget, the ghost of Pearl Harbor walks and will not down at the word of the Chief Executive or a justice of the Supreme Court. When President Truman said that the people were to blame for the "surprise" attack, he did not successfully divert attention from the inquiry as to who was to blame for the people's surprise at an attack which was no surprise to the high command in Washington, including the commander-in-chief, the chief of staff, and the secretaries of state, war and navy. And Justice Douglas did no better with his suggestion that the crime of Japan in making the attack was so great that nobody should worry about who was to blame for its success. It will be difficult to arrive at a true verdict in this case because practically everybody is prejudiced. It is foolish to suppose that members of Mr. Roosevelt's party, who devotedly followed his leadership and devoutly revere his memory, or members of the opposition who for years criticized everything he did, are going to be disinterested judges of the evidence in regard to the parts he and his closest advisers played in this matter. All that can be hoped is that politics will be kept out of it—as much as possible. But when it appears that during the 1944 campaign Governor Dewey knew about the cracking of the most secret Japanese code, which had given President Roosevelt information about Japan's plans prior to the "surprise," and that he yielded to General Marshall's urgent request not to use this fact, which would have been an atomic bomb in the campaign—that's politics. The Republican threat to force a congressional investigation, the strategy of the Democrats in taking it into their own hands, giving themselves a majority on the committee and making Senator Barkley its chairman—these too are politics. But even politics can be played honestly, and evidence is evidence whoever presents it. Those who are disposed to wave aside the very thorough and expert articles of John T. Flynn, published in the McCormick-Patterson press, because of the known anti-Roosevelt attitude of author and publishers, cannot deal so lightly with the article by John Chamberlain in *Life*. That by itself, if there had been nothing else, would guarantee the public's demand that there shall be a real investigation, and not merely perfunctory proceedings leading to a directed verdict.

Cripps Plan Revived by Labor Government

AFTER Labor's resounding victory at the polls, Lord Wavell, the viceroy of India, was recalled to London for a series of policy conferences. The results were revealed when Prime Minister Attlee pledged to carry out the Cripps proposal and again promised "early realization of full self-government for India." Simultaneously in India Lord Wavell announced that elections for the provincial and the national legislatures would take place within a few months. This poll will serve the highly useful purpose of determining what popular strength the All-India Congress party and the Muslim League can muster. Mr. Attlee also promised that when these elections have been held, the viceroy will confer with the elected representatives of the people on (1) the formation of a constitution-drafting body for India and (2) the composition of an executive council having the support of the main Indian parties. According to the Cripps proposal, the constitutional convention will have the responsibility of determining the form in which Indians will govern themselves. Since the Attlee offer said nothing about the "pakistan" proposal by which the Muslim League proposes to divide the country into two nations along religious lines, and nothing about the independence of India, it is not surprising that the Congress working committee branded it as "vague, inadequate and unsatisfactory." They voted, however, to continue negotiations with the government. It is not impossible that if the promised elections reveal that the Congress actually possesses the popular majority it claims, the Attlee regime will move more rapidly toward genuine self-determination than it has to date. Up to now, however, it has been impossible to distinguish between Labor and Tory policies toward India.

Federal Council Asks Atom Bomb Controls

WITH universities, scientific societies, Congress and the President's cabinet discussing the future of the atomic bomb it was probably inevitable that the Federal Council should come forward with a proposal. But we doubt whether the resolution adopted by the executive committee of the council last week (see page 1131) adds much to the wisdom with which the nation is seeking to formulate a policy. "The establishment of a single world control of destructive atomic power is an urgent necessity," says the council. "We urge our government to state now its intention to place the new discovery under a world-wide authority as soon as all states will submit to effective controls. . . . We urge our government to propose that the Assembly and the Council [of the UNO] make the problem of controlling the generation and use of

atomic energy their first order of business." There are a lot of words here that require further definition. Just what are these "effective controls" that other nations are to submit to? But more important, just what is it that the Federal Council wants controlled by a "world-wide authority"? Is it the secret of the present bomb? Scientists insist there is no secret. Is it the use of the bomb? How you are going to control such use while manufacture remains in national, or private, hands (as it would under the UNO) is more than we can see. Or is it future scientific research in nuclear physics? Such research may at any moment render the present bomb obsolete. But is not this what the second sentence in the council's resolution, quoted above, seems to be aiming at? Yet this would involve political control of science, which would be a long stride toward totalitarianism. It appears to us that the churches need to reflect much more carefully than they have yet before committing themselves on this issue.

World-Wide Communion

EVEN WHILE the nations were separated by war, many churches in many countries united in an observance of the Lord's Supper on the first Sunday in October. This year October 7 marks the first occurrence of world-wide communion Sunday after the end of hostilities. In a double sense, therefore, war-weary humanity will celebrate the Eucharist. To its offering of gratitude for the redemptive sacrifice of the Prince of Peace will be added thanksgiving for the cessation of slaughter after years of strife. The more thoughtful will also find this a season in which to dwell with rejoicing on the fact that the strain of contention between the nations has not damaged the Christian community more than it has.

This year the church proclaims, through its global observance of the central act of Christian worship, that faith is still alive on earth. By lifting up its own ancient symbol of unity, it keeps alive the flame of hope in the souls of despairing men. It enlarges its desperately needed ministry of reconciliation. It cuts through the confusion of a struggle for naked power with its affirmation that the solid foundation of morality which is necessary for peace and justice is offered in the religion of Jesus. It reaffirms its own integrity as the fellowship of those who are committed to living in and witnessing to the saving truth of Calvary which makes men free.

All of this is so important that it requires further consideration. It raises the question whether the church really means what it seems to say about itself in this observance. The term, world-wide communion, suggests that the bond which united Jesus and his disciples in the Upper Room today stretches around the earth and includes hundreds of millions in an embrace of equal power. Do we mean that? If so, what can we say to those who point to the divided state of the church? It is no secret that most of those who partake of the communion are not prepared to acknowledge that the communion of other Christians who follow other traditions than their own is valid. A majority of those who partake of the Lord's Supper on World Communion Sunday will do so only because of their presence in congregations where such observance is a part of every week's customary service of worship.

What then becomes of the claim that simultaneous observance of the Lord's Supper is a demonstration of the unity of the church? It is reduced to the affirmation that this common action, whether or not it is taken in recognition of what is happening throughout the total Christian community, constitutes a symbolic and momentary realization of Christian reunion which will some day become substantial and enduring. This has its own importance. It is not to be discounted. But its limitations must be recognized. If we claim too much, we substitute acceptance of a too-vague symbolic realization of reunion for the real thing. In plainer language, we deceive ourselves. And nothing is more dangerous to the religious mind than self-deception.

To guard against self-deception, honest acknowledgment of the truth concerning the continuing and growing scandal of Christian factionalism is the first prerequisite. Those who hail world-wide communion Sunday as evidence that the church has at last achieved spiritual community and that all that remains is to care for a few details of structural remodeling are rendering the reunion of the churches no service. Instead, they are encouraging a complacent acceptance of things-as-they-are. Intentionally or unintentionally, they are anesthetizing the sensibilities of the church. They deaden and conceal the sharp pain of an awakened conscience. That pain, which often finds expression through the younger leadership of the church, points to a malady which requires fearless diagnosis and courageous treatment. The purpose of such diagnosis and treatment should be to save the life of the church, not to spare its feelings. No better time for it could be found than the day on which the church claims a solidarity which it all too frequently denies in practice.

In reconstructing its unity and moving toward the fulfillment of its mission, the church needs to make the most of its assets. Most Protestants are more discouraged than they need to be because the denominational system makes it so difficult for church people to see what is happening in the church at large. This spiritual myopia blurs not only the cooperation that has been achieved in the national and world outreach of the churches, but it also obscures the significance of developments which are taking place in the very communities where the churches are located. World-wide communion will never attain the importance it should to most Christians until they bring the world to their own doors. When they have the privilege of taking part in their own localities in an observance which levels the walls of division, church members will find it easier to believe that these bulwarks of separation may some day be breached everywhere. This is already happening far more frequently than they know, because denominational organs of publicity seldom give ecumenical news the importance it deserves.

New power for the achievement of its high purpose is certain to come to the church out of every such experience, for it will discover once more the corporate nature of the communion. The covenant which Jesus sealed in

the Upper Room was with the body of his disciples. Individuals shared in this covenant, but only as members of the body of which the bread was and is the symbol. The blessing of the Eucharist was to be inclusive, not exclusive; it was to be the entire church in which His presence was subsequently to dwell. Every participation in the Lord's Supper which recognizes this essential ecumenical truth recreates the vitality and insight of the Upper Room. Only the rediscovery of this power can enable the church to carry out its mission, which is nothing less than to lay the spiritual and ethical foundation of world community.

Good Faith with Japan

THE ATTACK on General MacArthur which swept through the press and over the airwaves last week was one of the most disgraceful, but revealing, incidents to follow the war. Under the surface there had already been much sneering at MacArthur for the "soft" or "kid glove" manner in which he was handling the occupation of Japan. All this boiled up into the open, and spilled over in vicious aspersions, the moment the general announced that, by the end of another six months, if things continue to go as smoothly as they have so far, he did not expect to need more than 200,000 American occupation troops. Some comment from avowedly "liberal" quarters actually tried to make it appear that, by proposing so modest an occupation force, MacArthur was getting ready to toss away the fruits of victory.

Of all the comments, however, the worst, because the most official, was that of Dean Acheson, acting secretary of state. Denying that "anybody can see at this time the number of forces that will be necessary in Japan," Mr. Acheson rushed to the press with a declaration that "in carrying out" the government's policy toward Japan "the occupation forces are the instruments of policy and not the determinants of policy." Who had ever denied it? Or even questioned it? General MacArthur, in his statement that loosed the storm, had been careful to say that he was only dealing with the military problem of the size of the forces required, and that questions of "politico-governmental structure" for Japan would be settled "upon the highest diplomatic level." In other words, the general had stuck strictly to the area of his own responsibility in estimating the size of the army he would need to carry out the directives that should come to him from Washington or (more properly) from the United Nations. What need or excuse there was for Mr. Acheson's outburst nothing in the record discloses.

Millions of Americans must by now be asking, What caused such an uproar? Why did MacArthur's forecast of a small occupation army throw so many radio pundits, newspapers and Washington officeholders into such a frenzy? Of course there were many reasons, of which three may be mentioned.

In the first place, the professional fighting forces were badly upset by this disclosure that a vast standing army would not be needed much longer. There are more than 1,600 generals who face reduction to their "permanent" ranks (most of them will be captains and majors) as soon as the present swollen army is demobilized. Their lack of enthusiasm for speedy demobilization is understandable. In addition, however, the whole case of the army for a continued draft and for peacetime conscription has recently been made to rest on the alleged need for large forces to fulfill our occupation responsibilities. MacArthur's figure of only 200,000 for Japan pulverized that argument. It also made the previous large figures for occupation forces in Germany—where Russia, Britain and France share the task—seem completely out of line, as was acknowledged when, within a week after MacArthur made his estimate, General Eisenhower revised his requirements downward to 400,000 men.

Again, there were those who suspected that in saying he could get along with 200,000 regulars General MacArthur was making a bid for the Republican nomination in 1948. On its face that is scarcely credible; MacArthur will be 69 at the time of the next inauguration. There is every reason to believe that he was telling Hugh Baillie, president of the United Press, the truth when he said in Tokyo last week: "I have stated before and reiterate now that I started as a soldier, and shall finish as one. I am on my last public assignment which, when concluded, will mark the definite end of my service." But those who are already preparing the groundwork for the Democratic campaign in 1948 feel that they dare overlook no opportunity, even this early, to make political medicine.

But of all the factors that entered into the outburst against MacArthur probably the most important, as it certainly was the most noisome, was the desire in some quarters thus revealed for a peace of revenge. There are some Americans who will be satisfied with nothing less than an occupation of Japan which never ceases for an instant to grind the faces of the Japanese people into the dust. It is the same spirit that the once lofty-spirited *Nation* disclosed when, in commenting on Admiral Halsey's desire to "kick each Japanese delegate" that signed the surrender "in the face," it editorialized: "Not elegant. Not polite. But very exact and satisfying—and somehow reassuring."

Because this spirit exists now in this country, and because it is likely to come into the open again, there are certain things which need to be said about it.

1. A "kick in the face" peace, however emotionally satisfying to the revengeful, is not the kind of peace we offered Japan in the Potsdam declaration, and on the basis of which Japan surrendered. Read the Potsdam terms again. They are hard. They are rigorous. But they are not vindictive and they do hold out hope for a better future to the hitherto exploited common people of Japan. The terms of the directive from President Truman, by which it is now revealed that General MacArthur has been charting his course since August 29, fall within the general provisions of the Potsdam declaration. Read that directive again. It was written by men who know we are in honor bound by our Potsdam bargain. General MacArthur knows that too.

2. A "kick in the face" peace is not the kind of peace our allies want. Last week we printed in these pages the words of Chiang Kai-shek in announcing victory: "I think of the teachings of Jesus Christ. . . . We should not for a

moment think of revenge or heap abuses upon the innocent people of Japan." No equally clear caution has come from Great Britain or Russia, but there is no reason to believe that either of them wants Japan subjected to harsher treatment than it is already receiving. And it is well to remember that General MacArthur is carrying out his orders as supreme commander for the United Nations, and not simply for the United States. That is something Mr. Acheson and other Americans appear to have forgotten.

3. A "kick in the face" peace is not the kind of peace the majority of the American people want. We are confident that Americans overwhelmingly, when they read the directive of August 29 which laid down General MacArthur's policy in Japan, approved it and found in it every requirement they deem necessary for the disarmament, demilitarization and social and political transformation of Japan. So far, there is not a shred of evidence that MacArthur is failing in any respect to live up to and enforce the provisions of that directive.

4. A "kick in the face" peace is not the kind that will bring a real and lasting peace in the Pacific. The only kind of peace that can be lasting will be one which produces a changed Japan—changed in structure and changed in spirit. General MacArthur has been trying to clear the way to produce such a change from the first moment of his control over Japan, when he made his speech at the signing of the surrender. From that historic hour on the deck of the Missouri, MacArthur clearly has been aiming at two ends: (1) to render Japan militarily impotent, and (2) to foster the growth of a democratic order in Japan, with corresponding opportunities for the common people of that land.

Up to the present it seems to us that MacArthur has been doing a magnificent job. Despite the fact that he still has only 150,000 men ashore, he has nearly completed the disarmament of Japan's home forces of almost 2,000,000 soldiers, all of whom had been indoctrinated with the idea of self-immolation for the sake of their "sacred soil." He has not only rounded up the Japanese who are to be tried for war crimes; he has induced the Japanese themselves to do the rounding up. He has done away with the military, naval and secret police. He has begun the process of breaking up the great concentrations of financial and economic power, including the huge holdings of the imperial house. The Japanese cabinet continues to purge itself of suspected elements. The Japanese schools have voluntarily undertaken the purging of their textbooks and the elimination of military training. The Japanese press is telling the story of the brutalities practiced by Japanese armies in China, the Philippines and Indonesia. It is even reported that the Japanese premier has suggested to General MacArthur that he be permitted to send delegations to apologize to the people of China, the United States and Great Britain for the sufferings inflicted on their nationals by Japanese forces!

There is every indication, in fact, that under MacArthur's administration new forces are already coming to the front in Japan who intend to repudiate militarism for all the future and to develop a nation devoted to democracy and the arts of peace. Kagawa, with his interview in *Time* in which he draws a parallel between what Sweden did after learning that it could not go on as a military power and what Japan means to do now, is one spokesman for this new group. Yet there seem to be Americans who don't want to see such a change in Japan—at least not until we have had time to do a good deal more kicking in the face. They cry that any Japanese who start to follow the democratic path marked out at Potsdam should be slapped down as hypocrites, tricksters, deceivers. What they really want is the repudiation of our Potsdam pledges, and to see the United States go on throwing its weight around as a gigantic military power world without end in the western Pacific.

Fortunately, the Americans who think this way are a minority. Most of our people know, as the American Friends Service Committee wrote to President Truman last week, that "it is America that is on trial" in the treatment of Japan. They want the Potsdam declaration honored. They want their sons brought home as soon as the general in command says that it can be safely done. They want a new order encouraged to come forth in Japan that will give that nation's common people a better livelihood and greater opportunities than they have ever known before.

The Hundred Best Books

EDITOR THE CHRISTIAN CENTURY:

SIR: You will agree that our ancestors had no right to take out a patent for their bright ideas. And if it is admitted that a well known banker and author in the days of Queen Victoria threw down as a challenge a list of the Hundred Best Books, that is no reason why we should not also produce our lists. Why should you not use your ample leisure to provide a list? "And why not every man?" When Lubbock had let the world discuss his list, another man of unsurpassed knowledge, Lord Acton, gave us his choice—a far more searching choice, for the ordinary man had not read most of them and had not even heard of most of them. Others followed, and for a time the Englishman found it a sporting event to trail the running of these wise men.

In preparing such a list you would have to remember you were not cataloguing your own favorite books. Those might be excellent books, and rich in memories, underlined everywhere with your comments, and yet not qualified to enter this chosen band. There might even be in your favorite Hundred a book which no one else to the best of your knowledge ever read. Or a book perhaps

> which there were few to praise
> And very few to love.

On the other hand, it would not be a list of books of which it can be said, as Matthew Arnold said of Shakespeare, "Others abide our question. Thou art free." It might rather take its character from the selector's understanding of this human scene. These hundred books, he might claim, would not betray man's trust; they would be a pilgrim's scrip, though a somewhat bulky one. By its

means the wisdom would be given by which men are made friends of God and prophets of his kingdom.

But that certainly does not mean that they would be all, or almost all, works upon philosophy and theology and history. In any perfect Hundred there would be books which teach us nothing, but make us laugh not a little. To neglect the provision of books which speak of Mother Earth and of our human inheritance is to run grave risks. It has been truthfully said that a Christian is converted from the natural to the spiritual and then is converted back to the natural, only a real natural this time. I should at once suspect a list which consisted of "spiritual" books, or even of serious books. There used to be a hymn sung by children which expressed the fervent wish, "I want to be an angel." Happily, there were no convincing proofs from their lives that this was to be taken seriously. I don't wonder that you shudder at the heresy in that line. We are not thinking of a hundred books for such as these, but for those who, by the grace of him who became man for their sakes, are striving also to be men in all the fullness and glory of their human powers.

One other thought occurs to me. At the time when Lubbock prepared his list and an alert publisher gave us the chance of having the lot in one series, there were many who said, "Why read these old tomes? Give us books of the day." I wonder how many of these much fancied books of that day are to be seen today. Not enough to make a hundred, I fear! Nevertheless, as you remind me, there was a time when *The Pilgrim's Progress* was a new book. And perhaps you and I might run the risk of putting a new book or two in the list. But not from them shall the whole Hundred be taken. Heaven forbid!

Ever yours in bookland,

QUINTUS QUIZ.

VERSE

Indian Summer

THE SKY is turquoise and the earth is gold.
Beneath the lighted trees, like broken wings,
Dry leaves drop haltingly to the brown mold,
As though the warmth that washed them were malign,
As though they sensed some unapparent things
Not known but hinted at, or quite mistook
This quiet glory for an evil sign.
The lingering landscape has a backward look.

EDITH LOVEJOY PIERCE.

The Cross

HOW often will a man's own dream
Be made to serve as lateral beam,
With circumstance for upright, making
A cross his shoulders must be taking!

ADELAIDE LOVE.

The Broken Faith

LORD, I bring the broken faith
That Your own hand shattered
So casually it seemed as though
You hardly thought it mattered.

But it was very dear to me,
I struggled to defend it,
Caught the broken pieces up,
And come to You to mend it.

I know my attitude is wrong,
I ought to ask Your pardon
For thinking that a broken faith
Could ever be a guerdon.

But do You remember how
Once upon a Tree
Your own Son cried out, "My God,
Hast Thou forsaken Me?"

JOSEPHINE JOHNSON.

Tomorrow

THE saffron ember cools; the shattered wheel,
Perched crazily upon the fallen wall,
Will turn no more. Pause in the iron heel
Invites a static sun and moon to fall.

After the first paralysis is past,
The shock of triumph, the victorious year,
What new foundations shall we anchor fast
Beneath the girders of our ancient fear?

GEORGE EDWARD HOFFMAN.

Quatrain

CHRIST was no prisoner of time,
His truth transcends each age;
His words beyond compare, sublime;
His Life, life's deathless page.

WILLIAM H. HUDNUT, JR.

Deserted Meeting House

WINDOWS are open to the invading air,
And blueberry bells are clustered in the door;
No footsteps sound upon the threshold there
And lifted voices fill the grove no more.

Only the wind that blows along the hill
Takes hold of loosened wood and crumbling beams,
Sighs at the corners, and then again falls still,
Leaving the old church to its web of dreams.

Time has no special reverence for this place
Which falls, as others must, into decay;
But here will always be a sense of peace,
A need to worship and a wish to pray.

EVELYN AMES.

A Church That Makes a Difference

By William E. Kerstetter

WHAT kind of church do Protestant Christian G.I.'s and their potentially Christian fellows long for? Several essentials of that church could be mentioned: unity, clarity of teaching, social action, ardent devotion. But decisive desires though these are, it seems to me that the soldier's deepest desire for and demand of the church are most comprehensively expressed in other words.

What the Christian veteran really longs for is a church earnestly striving (with promise of success) to realize its potential beauty, power and influence—a church that makes a difference in the world. He wants a church which, by its purposes and its deeds, reveals its living, active commitment to the glorious faith it proclaims.

Practical Results Count

It is out of their background of military experience that G.I.'s view the church. And that experience is characterized by an appreciation for practical achievement, for plans and actions that get results. In fact, it is the very essence of military activity—apart from all its self-imposed hindrances of red tape, channels, hierarchy of authority and the like—to set a definite mission and to fulfill it. The over-all mission was to defeat Germany and Japan. It has been done. But there have been thousands upon thousands of related and subordinate missions which have likewise been fulfilled. The very essence of military activity is to set a goal and achieve it.

Consequently, men in the service become intent upon overt, actual results. The commanding officer who is highly esteemed by his men, yes, even the chaplain who is highly regarded, is the man who, in spite of all, gets things done. Again and again to such men it has been said, "It can't be done." But in spite of all they have done it.

One commanding officer under whom I served was repeatedly commended by higher authorities for his achieving the "impossible." That same commanding officer, it was generally understood, immediately transferred a man if, when told to do a difficult job, he answered, "It can't be done." Naturally, because he got results, his men feared him, admired him and rejoiced in his leadership. To this day he stands in their minds like a giant among commanding officers—because he got results.

Creed of the Service

One of the most widely circulated slogans in the army goes like this: "The difficult we do immediately. The impossible takes a little longer." It might have been the creed of the service. It expresses the spirit in the light of which, subconsciously or consciously, G.I.'s evaluate men and institutions. If either is to impress them favorably and forcefully, he or it must get overt, practical results.

As already suggested, this holds true for chaplains. Some chaplains, less aggressive, less ingenious, less persuasive seem ineffective to those who go to them for help. Others just will not take "no" for an answer. Soon these impressions become known all about a post. The first chaplain sees men only by chance. The second chaplain sees them in endless succession because he has built a reputation as one who gets results. Men will go to him again and again, saying: "I came to you because I knew that if anyone on the field can help me, you can"; or, "So-and-so, who was in to see you, told me you would help me solve my problem."

Army men are known traditionally as persons who are practical in the most mundane sense of the word. And that tradition is correct. From the exalted general to the lowly G.I., results count. During this war, one of the most widespread idioms of G.I. speech has been: "It doesn't [often "It don't . . ."] show me much"; or, "He doesn't show me much"; or, "That shows me something." All of which, being interpreted, means: That plan, act, person or institution really gets worthwhile things done. And I like it for that reason. G.I. Joe is a practical person in the most ordinary sense of the word. He judges persons and institutions by the results they get. And a person or institution which, however full of sound or fury, signifies nothing because it gets no decisive, constructive results, will never win his support.

Results, the Foundation of G.I. Pride

Further than this, G.I.'s, in large measure, take pride in their organizations. But such pride is most pronounced when it is rooted in their outfit's tangible record of achievement. G.I.'s have become conditioned to supporting organizations of which they can be proud and to being proud of organizations that get results.

Men returning from various airforces or ground units, for example, talk about their outfits as though they were The One. They resent the fact that their own units serving equally courageously and effectively got unequal praise and publicity. They resent it because it punctures what is important to them—their just pride in their own outfit's achievements. But their pride is almost devoured by shame if, when others talk of their outfits' achievements, they themselves, assigned to outfits which have not even been in combat, are unable to boast of what their organizations have accomplished. Institutions and organizations which win service men's enthusiastic support must be institutions and organizations of which they can be proud—which is the same thing as institutions and organizations that get results.

Another illuminating fact is this: G.I.'s like to belong to something. However eager they are to be out of it, they have taken deep satisfaction in being in the service, one with millions who have similarly "belonged." They do not like to be cut off from the group in which they take pride and find fellowship. It is for this reason that one of the cruelest things G.I.'s ever do to a fellow soldier

who has betrayed them or disgusted them is to give him the "silent treatment"—refuse even to speak to him, cut him off from the group. This would be difficult for most people to bear under any circumstances. But it is particularly difficult in the army because men there, in the main, develop no relations to anything else but the army and, in the absence of something dearer, pour out their yearning for "belonging" on the service and their fellow soldiers.

As the G.I.'s come home again, when they no longer belong to a great organization, there will be a great void in their lives. They will want to "gang up." There will be an overwhelming longing to "belong" again. They may join clubs, veterans' organizations, political groups, Sunday schools, young people's societies, churches. Which? Though they have proved their capacity and devotion in service and are willing still to serve, they will be willing to serve, they will want to belong to, only that institution which gets results, in which they can take pride.

Church Must 'Show' Something

It is not a matter of selfishness that the soldier seeks an institution or fellowship that gets results. It is a matter of need, longing and evaluation. He cannot be otherwise. He has no confidence in persons or outfits that do not come through. He believes only in outfits that "show him something." He *must* belong. He *must* have fellowship. He will therefore join that outfit which "shows him" most and satisfies his need for belonging. And in that organization he will plant his pride.

This, then, is the plain fact. The churches of America will win G.I.'s only if they "show them something," only if, on the levels which G.I.'s count important, the church gets results. G.I.'s quite generally believe that Christianity is the answer to the tragic problems of our life. But so far they have not heard men give that answer to life's puzzles in clear, courageous, unequivocating, overt, practical terms. They have heard the Word. But in our generation it has not put on flesh and walked among them. In the honest judgment of G.I.'s, in the largest and most important areas of human living the Word has gone out but has returned void.

If the church is to win them, the Word must become flesh, ideals and aspirations must become realities, high statements of purpose must become vivid, practical acts. Though most of them know little of Marx and Engels, the G.I.'s share their impatient conviction. They consider it important to understand and interpret the world (in this connection, in terms of the Christian faith). But the main thing is to change it!

Why They Expect So Much

On almost every level of life, G.I.'s have spoken their minds to me. These are some things expressed or implied: The church must harmonize industry. The church must destroy race and class prejudice. The church must clean up politics. The church must prevent war. The church must overcome imperialism and world-wide exploitation of minorities and "heathen." The church must destroy the contradiction in its own life and become Christian, one body in Christ.

The reason G.I.'s expect so much of the church is that to do these very things is uniquely the church's business. Above all other institutions, it claims to be the authority and the power charged with the specific task of elucidating religious and moral precepts and of elevating the life of mankind. Well, then, to win our confidence, you have got to raise that life, says America's G.I. Otherwise you don't "show me" anything. And I must look for a fellowship that does.

How Vital is Christian Faith?

Are the Christian churches really concerned about changing the world? Are they? When, in overwhelming numbers, they are thus concerned, they will change it, or at least they will change life in our land. When they do that, or give promise of doing it, G.I. Joe will run to them. Disillusioned and disbelieving, yet yearning for a better world, G.I.'s will surrender themselves in enthusiasm to the institution that "shows them something," that makes a difference in the world. If the churches become the church and the Word becomes flesh in the real world, they will win and save G.I. Joe. If any other institution shows the G.I. more, he will be won by that outfit. If the church wants to serve mankind, win G.I. Joe, and save itself, let it continue to interpret but, above all, to *change* the world in which we dwell. That is all that G.I.'s ask!

Christians say their faith is the hope of the world. If only Christians were in earnest! When Christians become earnest and churches become Christian, when they begin to make a fundamental difference in the world, G.I.'s at large will seek the church and serve it. But the church must "show them something" if it is going to serve and win them.

You say this is too high. We cannot attain unto it. Well, we can, if we will. But there's the rub. Do we really care? Do we really want to change the world? Can we pay the price? Are we concerned about winning G.I. Joe now that he is marching home? If we really care, we can succeed. As Joe himself believes, the church has what it takes. But it must put it into action.

A G.I. Protests Bondage

To see how he feels, look through but one knothole in the fence of all his views, as I found it in a letter I received from a soldier two years in the Pacific: ". . . I think the natives here are treated pretty mean. They only educate them enough to slave for England. I don't care for the missionaries here. I think it's a shame. I thought we were fighting to free the world and to civilize the natives instead of enslaving them in bondage."

If some great and powerful group of persons or institution should arise and reliably proclaim the promise, "We will change the world," G.I.'s would swamp it with their numbers. But when they call out for such a church, if they hear only the answer of their echo, the church may as well bid them good-by. G.I.'s want a church that makes a difference or they want no church at all. And can anybody blame them!

It can be done. But we must desire it prayerfully, plan it intelligently, will it rigorously, and pursue it courageously. Only when we so succeed, will G.I.'s come into the Christian church in large numbers.

The Postwar Pay Check

By Clair M. Cook

ON V-J DAY, I went to work as usual at six in the evening, running a turret lathe in a large machine tool manufacturing plant. At a little past seven a voice over the loudspeakers gave the rare order, "Shut down your machines!" We shut them off, to hear an excited announcer breaking to the world the news it long had awaited. We cheered a little, then headed for the time clocks and a street quickly full of cars blaring their horns joyously at one another.

It was the end of a tragic era. Or perhaps it marked the beginning of a new age, with hope and peace to replace despair and war. Who can yet say? For we are still in the partial vacuum of social readjustment which trails war's departing whirlwind.

Payroll Cuts Begin

What is to be the future of those millions of workers across the land who walked away from machines and benches to celebrate the glad news? Many of them, before the two-day celebration ended, received notice that they need not report back for work—some for temporary periods, some permanently. By Saturday, when I attended a meeting of New England delegates from some 80 locals of my union, layoffs and reconversion were holding the center of the stage. From Springfield, Massachusetts, came word that 15,000 were already jobless. The stories were all alike—300 had been laid off in one plant, 60 in another, 600 somewhere else. Thirty-five thousand were reported out or due to go in a country-wide slashing by one of the largest corporations, three of whose units were represented at the meeting. Although my shop is one of the rarer ones still hiring, 900 are reported out at a similar plant down the street in our Vermont town of 5,000. We still work a 50-hour week, but those left in the other shops were slashed to 40, as has happened in thousands of plants across the nation.

Admittedly, the workers are glad to see an end of ten- and twelve-hour days—how glad, only one who has worked at a machine for 60 hours a week or more during most of these war years can know. But money-wise, look what this does to us who receive an hourly wage.

Wartime Pay

Nine months before Pearl Harbor, when I first became a war worker ("defense" worker in those days), we were already operating around the clock with two shifts. Many men worked 72 hours a week regularly, some 84—which meant 106 pay hours, since all hours over 40 brought time-and-a-half pay. For a long time, on a "six-two" schedule (six days on, two off), we averaged 77 pay hours weekly. For a 70-cents-an-hour worker, this meant $53.90 for a week's work. Today, a drop to 48 hours of work gives him $36.40—nearly a third less, though the hours are cut by only a fourth. The next eight-hour reduction will mean, as has each hour cut already, $1.05 less per hour in the envelope although his rate is still only 70 cents an hour; for that is what each time-and-a-half hour is worth. So when we reach the standard 40 hours, when overtime ceases, the $54 income has shrunk by nearly half, to $28 weekly.

Perhaps the figures I have used sound unfair in view of the notoriously high incomes war workers are reported to have received. Somehow the notion has gone around that $75 to $100 a week has been closer to wartime paycheck figures than the modest sums used in my illustration. Actually, the highest weekly income of factory workers up to the end of last year was in December 1944. The average figure then stood at $47.45, according to the U. S. Bureau of Labor Statistics. During the five years since January 1939, when the average stood at $23.19, the weekly income for the factory worker approximately doubled. But according to labor's report to the President's Cost of Living Committee, living costs rose by at least 43.5 per cent during the three years 1941-43. During the five-year war period the rise was probably 50 per cent, thus eliminating half the gain, while new taxes bit heavily into the rest. More than 11 per cent of the total received was in overtime payments—$12 billion in 1943 out of $106 billion total wage and salary payments.

Wartime Living Standards

Now, that $12 billion in the national economy is a very considerable sum. The *total* of wage and salary payments in 1939 was only four times as great—$48.1 billion, according to the department of commerce. Many workers for the first time in their lives have known a fairly decent standard of living in these war years. They have been able, despite shortages, to eat more and better food—the item which has shown the largest increase in sales dollars of any during the war. They have bought better, and often more, shoes in spite of rationing. They have paid 1940 new-car prices for second-hand 1940 cars, which they couldn't afford in 1940. Many have bought homes instead of renting, and nearly all have put money into war bonds—money to the tune of 10.6 per cent of pay checks deducted by their employers. All this adds up to the better standard of living which we have come to think of, perhaps with unconscious pessimism, as wartime prosperity.

And yet, how good is the wartime standard of living, on the whole? Despite the sharp rise in average wages, an OPA study issued March 1, 1943, shows that in 1942 half the nation's families had less than $2,000 income, while 35 per cent had less than $1,500. Yet the well known Heller budget, carefully prepared by the Heller Committee for Research in Social Economics at the University of Southern California, in 1942 called for at least $2,500 for a family of four, to provide "standard health, decency and moral well-being." The OPA study shows that 62 per cent of our families fell short of that goal. Even the "maintenance" budget of the Bureau of Labor Statistics, planned for a four-person family of an unskilled

manual worker, in June 1943 required an average income of $34 per week for the thirty-three cities covered. About 40 per cent of the families in these cities fell short of even this minimum, officially characterized as one which "does not approach the content of what may be considered a satisfactory American standard of living." As late as last September there were still about four million workers receiving less than the 40-cents-an-hour minimum set by the Fair Labor Standards Act, which applies only where interstate commerce is involved.

Is it any wonder, then, that organized labor has not been completely satisfied with the personal economic situation of the worker even in wartime? And is it any wonder that, looking into the peacetime era so suddenly upon us, labor leaders are bending every effort toward at least the maintenance of the standards won these last five years?

What's Behind Labor Demands

The current plea of labor for a 40-hour income equal to the 48-hour income now on the way out, is not only a plea for the preservation of the individual's standard of living. It is also a plea for the maintenance of that mass buying power without which refrigerators and radishes, automobiles and shoestrings will not get sold. And unless they do, where are our 60 million jobs to come from?

Industry has its reconversion funds, its reserves and surpluses, the 10 per cent excess profits tax refund, and even the "carry-back" safeguards against postwar losses. But if our worker who in 1942 finally attained the Heller budget's standard of living, drops back now to *his* prewar "profit" level of $28, there will be no tax refund awaiting him, no "earned surplus," no postwar reconversion fund. Instead, his war bonds will go one by one; his purchases, whether milk or movies or motorcars, will drop off sharply; he will move back to a cheaper rent area; and he will be more dissatisfied than ever before. The potential dangers for America and her people are great. Unless we cooperate as architects and builders of a peace economy, coordinated as was our war effort, the economic tragedies of peace may mock the very casualties of war.

The Problem Ahead

How can we secure for every individual "a useful and remunerative job"; adequate food, clothing and recreation; a decent home; adequate medical care; protection from the economic fears of old age, sickness, accident and unemployment; a good education; and the other goals of President Roosevelt's "Economic Bill of Rights"? The answers are varied, complex, technical, and frequently dubious. Mostly, the working out of the solutions is at a level far removed from anything you and I can touch. But in my community, and perhaps in yours, the bargaining power of organized labor is being brought to bear upon one immediate point—the drastic loss in take-home pay accompanying reductions to a 40-hour week. The wartime 48-hour week has improved workers' living standards and boosted the national economy into a surprised prosperity; the peacetime 40-hour week must do even better. Technical advances during the past five years come close to making today's 40-hour week as productive as the 48-hour week would have been five years ago.

An understanding of labor's thinking, based on such facts as I have cited, will help to eliminate the crass interpretations of labor baiters who are calling the move simply a demand for 48 hours' pay for 40 hours' work, as did the columnist Paul Mallon recently. Such easy aphoristic distortions are meant to spread the too prevalent belief that unionists are axiomatically a bunch of chiselers, gouging employers at every turn. Actually, the very economic core of the nation is involved—the questions of a minimum standard of decent living for millions of workers and the broad purchasing power of those millions, on which the fate of peacetime production is dependent. Each deeper understanding of questions such as this will direct us toward the cooperative reconstruction of our harried world. The war was sufficient tragedy; let the peace be bright. We have shown that we can defeat tyranny. Now let us conquer poverty.

VERSE

'We Are Invincible'

SECURE in pride of victory we stand,
Forced to assume the lead, the world's command,
Despite our unpreparedness, our lack
Of firm conviction on the moral track.

Our splendid banners, our victor's pageantry
Serve to distract the glad and artless eye
From dextrous shifting of the basic ground
On which we stood while the whole world spun round.

Yes, we are strong. And rich. And proud. And great.
But thus sought after, will we work and wait,
Attuning our vast plans to even vaster,
While fiddlers call tunes fast and ever faster?

GEORGE EDWARD HOFFMAN.

Believe the Dream

BELIEVE the dream! It cannot be
A false report the prophets see;
They grasp the starry, dim surmise
Because they see with clearer eyes
The Holy City coming down—
A cleaner, better Every-town.

CHARLES HANNIBAL VOSS.

Isthmus

"DEATH is a sea," the doubter cried,
"Wherein are drowned love, hope and strife."
"O, no, an isthmus," I replied,
"Linking two continents of life!"

ADELAIDE LOVE.

OCTOBER SURVEY OF BOOKS

Power Politics Unlimited

THE BIG THREE. *By David J. Dallin. Yale University Press, $2.75.*

MORE than a year ago, when reviewing Mr. Dallin's *Russia and Postwar Europe,* I pointed out what was to me the astonishing contradiction between what he had said in the first 219 pages and in the last three and a half. The book seemed to have been written to prove that permanent, peaceful postwar collaboration between Russia and Great Britain was out of the question. Then a closing chapter was tacked on to say, in effect, "I take it all back. Keep up hope. Everything may come out all right after all."

Well, exactly the same thing happens again in *The Big Three.* The only difference is that this time Mr. Dallin puts his roseate reassurance in a foreword, which all the rest of the book's pages proceed to disprove. The reassurance is this: "There shall not, there must not be a third world war." The point the book is trying to make, however, is that the Big Three combination left by the war is exactly the sort of power politics nexus from which nothing but more war is to be expected.

Indeed, before he has gone more than sixteen pages into his argument, Mr. Dallin even goes to the length of saying that "persistent effort and even wars are the price that nations pay to secure their status as great powers, and once they achieve such a status, wars become a must." He then continues, speaking directly to this country: "It is therefore shortsighted to expect that America is headed for a long period of peace after this war. The opposite would appear to be the truth." And the rest of the book tells why.

How is one to explain this curious dichotomy in an author whose mind seems to be, in other respects, rigidly logical? I may be wrong, but I am inclined to interpret these contradictions as bungling efforts on the part of this transplanted Russian author to appease what he has been told is the American public's demand for optimism. Who has told him that, I do not know. Since his publisher is one of our most distinguished university presses, suspicion can hardly point in that direction. Whoever did it has done Mr. Dallin a disservice. Americans may prefer optimism in their literary diet, but only when it is genuine. This ersatz stuff is wasted. In dishing it up, Mr. Dallin only casts doubts on his own competence as a witness and a prognosticator.

By creating doubts of this sort, Mr. Dallin is unfair to himself. He really possesses an immense amount of knowledge about Russia—both Soviet Russia and the Russia of the tsars. And his actual expectations regarding Russia's future course have a basis of information and logical deduction which leaves a sobering, as well as lasting, impression. This book, for example, tells me more about the background for Russia's demands for a share in the Mediterranean and Stalin's declaration that Russia means to become a major naval power than I have ever found elsewhere. As for the basis on which other countries are to conduct their relations with the Soviet Union, what word of warning could equal in effect those unvarnished quotations from Lenin: "We have to use any ruse, dodges, tricks, cunning, unlawful method, concealment, veiling of truth" and his avowal that in dealing with his foes, even if personally honest, he deliberately chose terms and words "which are bound to provoke hatred and disgust toward these people . . . terms [which] must provoke the worst suspicions about the enemy"?

And what is Mr. Dallin's true expectation concerning the working out of the Big Three world control? "Stalin would indeed not be deserving of the title of a great leader of his movement were he to relinquish his yearning to do away everywhere with inimical social and political groups and simultaneously to extend the Soviet social structure to nearby peoples and states. . . . Europe is a peculiar conglomerate of nations governed by certain immutable laws. If you are a great power in Europe you can win wars and territories and expand your rule, but only up to a certain limit; if you have exceeded this limit, if you have swallowed too much, you cannot stop, you must go further. . . . In Europe you may possess your part of the continent, perhaps a little more than your part. You cannot, however, possess half of Europe; if you do, the unwritten law of Europe prescribes that you must take all the rest. What is at stake then is all or nothing. . . . Today it is still possible for the Soviet Union to retreat in Europe to the limits of national Russia—to the natural borders of the three main Russian nationalities—and to reestablish the real independence of her neighbors. Tomorrow may be too late. No amount of realism and sober calculation is of any help when a certain limit of power expansion has been crossed, when a concession starts to look like defeat, when the rest of the world has become nervously militant. Ultimate defeat of the expanding power becomes certain. . . . So far as Russia is concerned, the excruciating tossing about cannot end before healthy and normal conditions prevail in the European east: that is, first, when the European sphere under Russian control ceases to embrace peoples historically and ethnographically alien; and, second, when the Russian sphere embraces the whole of the three Russian nationalities—Great Russians, Ukrainians and Byelorussians. Every attempt to deprive Russia of any part of her national territories bears the seeds of new conflicts. Every attempt on Russia's part to widen to any considerable extent her rule in Europe inevitably and naturally provokes a bellicose reaction."

That's a pretty long quotation, but it reveals what Mr. Dallin *really* thinks. Any reader who can find in it assurance that "there shall not be a third world war" reads far different meanings into it than any I can find there.

PAUL HUTCHINSON.

Jewish Lore in Fiction

FOR THE SAKE OF HEAVEN. *By Martin Buber. Translated by Ludwig Lewisohn. Jewish Publication Society, Philadelphia, $3.00.*

IN THE MIDDLE of the eighteenth century, about the time when such movements as those of the Dunkers in Germany, the Zinzendorfers in Moravia and the Methodists in England caused a great deal of unrest among the Christians, a revolutionary movement also started among the Jewish masses in Poland, a spiritual-social revolt of the ordinary and ignorant Jews against the hegemony of the learned (and often rich) ones. The leader of that rebellion, Israel ben Eliezer, called Baal Shem Tov ("Good Master of God's Name"), taught, among other things, that everything is a manifestation of God, that God can be worshiped anywhere, that fervent prayer counts more than erudition. Among his disciples arose some who were called Zaddikim by the smaller fry of the Hasidim, or "Pious Ones," because they, the "Just Ones," were believed to hold communion with God and to stand on the same level as Moses and the prophets. These Zaddikim developed later on into little despots who claimed

to be infallible and to perform miracles, and who demanded from their respective followers complete obedience, while they fought one another violently. What had started as a truly democratic movement thus became a breeding ground of demagoguery and obscurantism.

It was the author of this novel, erstwhile professor of Jewish philosophy of religion at Frankfort, now professor of social philosophy at the Hebrew University in Jerusalem, who endeavored to revive and strengthen mysticism and religious fervor among contemporary Jewry by rediscovering and editing the original Hasidic sayings and writings. Regrettably, the professor's first work of fiction, published at the age of sixty-seven, turns out to be a failure, esthetically speaking, despite all its good intentions.

The plot is rather meager. The story goes back to the time around 1800 when Hasidism was already deteriorating and split into numerous hostile factions, while thousands of miles away, in western Europe, the star of an entirely secular leader had risen overnight—Napoleon Bonaparte. The Jews of Poland are fiercely divided on the question whether they should accept Napoleon as a forerunner of the Messiah or repudiate him as an instrument of evil. One Zaddik, Yaakob Yitzhak, called the "Seer" of Lublin, asserts that Napoleon should be praised, as he represents Gog fighting Magog and ushering in the messianic days. The rabbi's namesake and disciple, however, dubbed the "Yehudi," strongly warns his flock that no popular leader who, by using force, increases evil in the world could ever be a precursor of the Messiah. A third figure, the Maggid ("preacher") of Kosnitz, tries to reconcile the two hostile factions and find a way leading out of the controversy, the way to truth.

Regrettably, the figures are not well drawn, they do not talk and act like human beings of flesh and blood, whether they are old Jewish rabbis or Christian aristocrats. This is not a novel but a deep vessel into which all sorts of profound meditations, acute theological discussions and poetic prayers are thrown. It is obvious that Professor Buber made full use of his vast knowledge of Hasidic lore and included some of the finest pearls of wisdom created by eighteenth century Polish Jewry. The patient American reader will be amply rewarded for plowing his way through this peculiar "novel," as he will dig up a large number of gems of wisdom in each chapter. Ludwig Lewisohn's translation from the German vernacular renders the author's exuberant language into poetic English.

ALFRED WERNER.

Co-Prosperity and Terror

ASIA FOR THE ASIATICS? *By Robert S. Ward. University of Chicago Press, $3.00.*

THE SUBTITLE, "The Techniques of Japanese Occupation," better describes the nature of Mr. Ward's book. The factual description deals chiefly with Hongkong where Mr. Ward was on duty as a foreign service officer when the colony surrendered to the Japanese, Christmas Day 1941. He remained in Hongkong for six months after the Japanese occupation and has used files of the local papers for source material to supplement his own observation.

However, Mr. Ward assumes that the pattern of occupation observed in Hongkong was the same as the Japanese used elsewhere. He is substantiated in that assumption by Mr. Laurence Salisbury who writes the introduction. Further, the author generalizes as to the effect of the Japanese claim that they came as liberators. He shows that it behooves the Western powers which retake these areas from the Japanese to make good on a program of independence and democracy that will compare favorably not only with Japanese action but with their promises. Otherwise, the author fears, the populace of these areas will cooperate with the Japanese in their next expansion program even more than they did this last time.

Mr. Ward underwent "Japanese occupation" in Hongkong, Mr. Salisbury in Peking, and this reviewer in Nanking during the winter of 1937-38. All three agree regarding the factual description of the Japanese techniques of occupation, when due allowances are made for local and temporal variations. The animus against the white man did not become vociferous until after Pearl Harbor. But there remains some room for disagreement on interpretation both of Japanese intent and of the effectiveness of Japanese propaganda. In two passages Mr. Ward gives an excellent summary of the techniques of occupation used:

"They came with all the murderous trappings of war, but the words they spoke were of peace and brotherhood. They manacled the outstretched arms of Asia while they denounced her ancient chains; they led her away to bondage to the rhythm of a song of liberation.

"We have seen in detail how in a given case a subject people was bound hand and foot in actuality; how the administrative machinery of Hongkong was brought completely under Japanese control; how the police were made the shadow of the notorious gendarmerie; how the flow of population was governed in the interests of the occupier, however disastrous the results may have been for a full half of the colony's residents; how all food was managed; how the trade of the island became a form of controlled exchange; how industry was taken over and finance manipulated, all for the ends of the [Japanese] Empire. We have seen, too, that only in the realm of public health were any of these acts of the conqueror actually for the benefit of the conquered."

The reviewer would beg to differ with Mr. Ward on his interpretation of why the Japanese instituted a "terror" in most of the territory occupied. Mr. Ward's interpretation is: "There then followed a prolonged period of chaos, characterized by murder, rape, an orgy of looting, the withdrawal of sanctions, and the disappearance of any sense of security. This condition lasted until the leading Chinese were forced to accept cooperation with Japan to preserve the precious virginity of their daughters and to save their own lives." In Nanking the "Chinese Self-Government Committee" was formed on December 22, 1937, just ten days after the Japanese entry into the city, but the terror did not abate till well into February 1938. The looting and burning of the business streets by Japanese soldiers under Japanese officers began the week of the formation of the "Chinese Self-Government Committee" and extended into February. Publicity by the United States department of state that this terror was continuing finally drove Gen. Iwane Matsui, then commander-in-chief of Japanese forces in the Yangtze delta area, to make a second visit to Nanking on February 7 and harangue officers representing every Japanese unit in the Nanking area as to how the behavior of their soldiers had sullied the reputation of the Japanese army abroad. The reviewer's interpretation of the terror is that the Japanese had a very crude idea of the role of a conqueror, namely that *everything* of the conquered people, even their daughters, belongs to the conqueror to use as he pleases. The end of the terror came by the operation of sociological forces rather than from any ability, or desire, of the Japanese officers to control their men. As months passed, the Japanese army shook down into certain sections of the city and the Chinese refugees learned to avoid living

near that area unless they wanted to render services to the Japanese soldiery. Beer halls, houses of prostitution, and other "civilian services" sprang up in and around the areas used by the Japanese soldiers. In other words, the old process of natural segregation gradually came to the relief of the harassed Chinese population.

A second phenomenon in the Nanking situation the parallel to which in Hongkong Mr. Ward passes over too lightly is the brutal slaughter of Chinese soldiers captured by the Japanese. A careful estimate from the burials in the city and in areas adjacent to the city wall during six months after Japanese occupation of Nanking indicated that over 20,000 Chinese soldiers were machine-gunned, bayoneted, or burned with oil. We observed enough thousands of disarmed Chinese soldiers marched off for such destruction to assume that most of them were murdered in cold blood after they were disarmed and should have been treated as prisoners of war. The problem posed for us is not why the Japanese mistreated and killed so many British and American soldiers in other areas after Pearl Harbor but why they did not kill more! Did the white man's prestige save him?

But what of it? The reviewer would agree with the author that a democratic solution must be found for Asia. With General Wainwright, we are not asking that the same brutal treatment be dealt out to the Japanese either in their homeland or in other territories retaken from them. But as the American government begins the process of "re-educating the Japanese," it is going to be necessary to realize that their cultural background (I do not consider it an inborn racial trait) does not include any thoroughgoing respect for the individual personality and their code of war does not include (regardless of protocols signed or unsigned) any responsibility for the decent treatment of prisoners of war. Both of these matters will be better taught to the Japanese by the good example of our occupying armies than by any military government instructors.

LEWIS S. C. SMYTHE.

But the Medieval Experiment Went Wrong Too

THE FLOWER OF GRASS. *By Emile Cammaerts. Harper & Brothers, $2.00.*

IN A VALUABLE foreword, W. H. Auden says that this book is "not so much an autobiography as a paragraph in the biography of the Divine Grace." It might also be called a biographical note on the revolt against humanism and liberalism. It takes its place on the growing shelf of books which tell us that the Western world took a radically wrong turn about four hundred years ago when, beginning with the Renaissance, it took God out of the center of life and put man in His place, substituted reason for faith, and displaced salvation with progress. "We are faced," says Cammaerts, "with the results of a gradual disintegration which started four centuries ago, and the events we are witnessing today cannot be understood if we do not trace their origin to the time when this disintegration began." Humanism, which was born when medievalism died, is characterized as "a bold experiment which went wrong."

While Cammaerts admits that "many medieval practices were contrary to the most elementary principles of Christianity," he falls into an error common to many religious critiques of modern life—the error of idealizing medieval civilization. The temptation is great, our atomized and secularized society having made a rather bad mess of things. By contrast, the organic and God-centered culture of the pre-Renaissance and pre-Reformation era sometimes seems very attractive. But a balanced view would, I think, use descriptions of the medieval man and his society to help delineate (and indict) our fragmentized and secularized culture without glossing over the radical failure of medieval society or suggesting that humanism and the Reformation were merely unnecessary and tragic mistakes.

In his youth a skeptical humanist—his mother was a fervent disciple of Jean-Jacques Rousseau—Cammaerts has come by slow stages to the dogmatic orthodoxy of Anglo-catholicism. The onetime worshiper of nature now says not only, "To worship nature after two thousand years of Christianity is sheer nonsense," but also, "To worship God in nature is a dangerous heresy." Since he in no way qualifies this statement, we are justified in concluding that for him the heavens do not declare the glory of God nor the firmament show forth his handiwork. Must we react that far from Rousseau's indiscriminate idealization of nature? Having stripped nature of every quality of divine revelation, Cammaerts examines the humanistic trinity of truth, beauty and goodness. Here, I think, he does a good job, saying that "the nineteenth century idealists missed the connecting link between the three values, and they were bound to miss it, because the connecting link is the love of God expressed in faith, hope and charity." Then he goes on, in a chapter entitled "The Limits of Freedom," to indict the secular ideals of *liberté, égalité, fraternité*. The philosophy expressed in this slogan, he says, led to the Convention, the Napoleonic regime, constitutional monarchy, the Commune of 1871, and the Fourth Republic.

Cammaerts provides us with an illustration of the difficulty the Christian has in avoiding, on the one hand, political irresponsibility, and on the other, too much faith in political arrangements. If his strictures on liberal Christians at this point are very much needed, his own viewpoint seems to me hardly distinguishable from that of those Christians in Germany who failed to protest against nazism until it interfered directly with the church's function of preaching the word of God.

One must not leave the impression that Cammaerts has written a belligerent or harshly critical book. He is about as irenic and charitable as a man can be who is wholly convinced that liberalism and humanism have led us into the abyss. He has given us a moving indictment and plea, far superior, I think, to his earlier book, *Upon This Rock*. Since it is certainly true, as Cammaerts says, that "we have lost our way in a world of dreams and nightmares and must take our bearings again," it is probably inevitable that those who see this will be unjust toward the positive values in humanism and liberalism. It seems certain, however, that the secularized version of Christianity, which aims to please rather than to teach, will neither make many converts from atheism nor save our civilization.

The short list of book titles with which the book ends is revealing and valuable, including such writers as D. R. Davies, C. S. Lewis, Jacques Maritain, Berdyaev, Reinhold Niebuhr and Kierkegaard.

HERMAN F. REISSIG.

Drinking as Self-Medication

ALCOHOL, SCIENCE AND SOCIETY. *Edited by E. M. Jellinek. Quarterly Journal of Studies on Alcohol, New Haven, $5.00.*

YALE UNIVERSITY is certainly making the most significant contribution to the study of the alcohol problem today. The Laboratory of Applied Physiology has for many years been a center for exploratory work on the effects of alcohol

on the human individual and race, and the *Quarterly Journal of Studies on Alcohol* was founded by Dr. Howard W. Haggard, head of the laboratory, for the purpose of bringing the combined researches of all branches of science to bear on this problem. Then the Summer School of Alcohol Studies was founded in 1943 for the purpose of bringing a selected group of public leaders into cooperative study. Under the direction of Dr. E. M. Jellinek, statistician for the laboratory, a notable group of scientists, authorities and students have assembled for the last three summers. The university has invested a large sum of money in this project, which we hope may be continued for many years. Another venture has been the Yale Plan clinics in New Haven and Hartford, where the resources of the university are made available for the treatment of alcoholics and the experimental study of the causes and cure of inebriety. The aims of the school have been strictly academic: the thorough investigation of all aspects of the problem and the utilization of all points of view for the dialectic of progress.

This volume contains 29 lectures and edited discussions from the school of 1944. Dr. Jellinek, in a masterful fashion, opened the discussion by stating the problem and the plan of attack through the lectures. It is assumed that the simple, direct effects of alcohol upon the human body and mind are well understood and these are stated in the first series of lectures by Dr. Haggard and other members of the laboratory staff. Then the volume branches out into the fields of nutrition, disease, ethics, psychological motivation, social phenomena, economics, medical and psychiatric treatment and legal aspects, with several contributions on the work of the church in connection with the problem. The effort is made to examine all phases of the subject, but the problem of chief concern is the factors which lead to alcoholism and the treatment which may effect prevention and cure. As a whole, the volume is notable for its scientific thoroughness and freedom from obscurities and technicalities. It is a successful effort on the part of the expert to bring his material into the comprehension of the educated layman.

Dr. Jellinek here revises his previous estimates of the extent of the problem in our country. There are about 100,000,000 persons of drinking age; 50,000,000 use alcoholic beverages; 3,000,000 become excessive drinkers; and about 750,000 of these become chronic alcoholics.

For the minister who must constantly confront the problem this volume is valuable throughout, but attention may be directed to a few features of special interest. In the presence of both friends and enemies, the philosophy of the American temperance movement was ably stated and defended by Harry S. Warner, editor of the *International Student*. In this discussion Dr. Jellinek points out what is probably the basic weakness of the temperance movement so far: "The interesting thing for me is that you do recognize the problem as coming out of a basic human need instead of out of a bottle of alcohol. Now you also made a statement which, essentially, means that alcoholism is a kind of self-medication of an ailment, and that one should go to the specialist when one has an ailment instead of attempting self-medication. So we have here, first, the idea that the problem comes from a basic human need and not from a bottle of alcohol; and second, that alcoholism is an attempt at self-medication. Now apparently the temperance movement wants to disregard these connections." This, however, is a weakness which is in process of correction under the influence of such studies and criticism.

Rev. Otis R. Rice, chaplain of St. Luke's hospital in New York, discussed the counseling role of the pastor. Dr. R. H. Bainton, the church historian at Yale, reviewed the historic attitudes of the churches, and the discussion which followed brought out a review of the vexing problems of biblical authority and Christian moral obligations which will be important to every churchman. A discussion of wet and dry propaganda by Dwight Anderson, the public relations director for the New York medical association, developed the thesis that wet propaganda is more effective "not so much because more money is spent by the wets as because they direct their propaganda at the bleachers whereas the drys are talking to their own team."

This book is by all odds the most important work to appear in this field to date. ALBION ROY KING.

Life's Vital Questions

THE SUPREME POSSESSION. *By G. Ray Jordan. Abingdon-Cokesbury Press, $1.50.*

THIS book is a series of stimulating addresses on the general theme of evangelism. The chapter titles raise such questions as these: Have we outgrown evangelism? What is my business? Does Jesus have meaning for life today? Is religion worth what it costs? Dare religion become scientific? When will the Kingdom come?

The author is a successful pastor and winsome preacher whose name is already familiar to the reading public because of ten previous volumes on religion and life. His answers to the questions posed in each chapter are such as we would expect from a man who is alive to the currents of contemporary life and who is determined to face its problems in the light of scientific intelligence and faith in the power of the living Christ.

There is no narrow conception of evangelism here but a very passionate conviction. "If we outgrow evangelism, we do not grow; we are dwarfed; we regress; we lose life." His feeling is aptly summarized in a quotation from Georges Bernanos: "Christianity has been the making of Europe. Christianity is dead. Therefore, Europe must die too." Dr. Jordan's comment is, "—unless we wholeheartedly accept, daringly proclaim and joyously live the gospel." The kind of evangelism which he envisages is one that "must command and control the entire personality." It will often compel us to be "fools for Christ's sake." Paul was considered a foolish extremist. The members of Christ's own family suggested that he might be mentally unbalanced. But we are not likely to succeed in this effort to awaken the world to the good news of Jesus Christ unless it means so much to us that we will literally die if we cannot tell it.

The author reminds us that we have a very personal business and must not shirk it, namely, to make "life all that it can and ought to be that is of worth." But we are members also of society. "To do one's duty, whether in the home, at the office, at the polls, or in the President's chair of a great government, is the all-important matter." We are also members of a world society. To Paul, "the then known world became his field of intense personal interest." It must also be ours. "It is our business to make the world—every part of it—more Christian. We have a responsibility toward others." In the thoroughly Christian sense, which reaches to the depths of things, we know that it is our business to assist individuals—to help every possible person—to experience the abundant life of Christ. The author's charter for devotion to evangelism is summed up in a quotation from Grenfell: "My own faith is that so marvelous is this human life of ours that (I say it reverently) God himself cannot save the world without us." And again he says: "The light of my life may be quite dim. . . . This limits my field of service but it does not lessen my obligation."

There is no hesitancy as to the significance of Christ, no doubt as to what life can be under Christ, no uncertainty as to our responsibility to make our life just that and to win others to the same kind of consecration.

There is nothing startling in the book but there is much that is arresting. The author deals with the most obvious and elemental truths of our holy faith but it is the obvious which most sorely needs emphasis in our time. These obvious truths are not only convincingly stated but are illuminated by many choice illustrations. The author has a rare gift in his use of story and parable and flashing epigram. Preachers will find this book to be a mine of good illustration, and an inspiration to the use of those illustrations, in making freshly clear to the mind of this generation the significance of Christ.

ALBERT EDWARD DAY.

Books in Brief

THE PRICE OF PEACE. *By Sir William Beveridge. W. W. Norton & Company, $2.00.*

The reviewer must report that he found this a disappointing book. Sir William starts by laying down a proposition few will dispute, namely, that lasting peace requires the substitution of a "rule of law" for what has been our international anarchy. Then he proceeds to outline how this rule of law is to be set up without destroying sovereignty or erecting a superstate. Here he follows a familiar line, which thins out into a pretty empty generalization when he says that "in future, sovereignty for the nation, like freedom for the citizen, must be interpreted as freedom to live under a rule of law which is the same for all." How is it to be done in a Big Three, or Four, or Five world? Then Sir William closes his book with an appendix in which he reprints a letter he wrote to the London *Times* last March in which he charged that the Yalta decisions on voting in the council of the United Nations—later confirmed at San Francisco—opened "the short way to a third world war." There he leaves it. Not a very heartening outlook, is it? On the jacket this is described as the third culminating volume in a trilogy which, starting with the famous Beveridge Report, and continuing with *Full Employment in a Free Society,* constitutes Sir William's rounded prescription for future human welfare. Fortunately, the two previous books had more to say.

VALIANT-FOR-TRUTH, THE BIOGRAPHY OF FREDERICK LINCOLN ANDERSON. *By Joseph Chandler Robbins. Judson Press.*

Dr. Anderson, who died in 1938 at the age of seventy-seven, had been professor of New Testament in Newton Theological Institute, later Andover Newton, for more than half of his life. Before that he had had successful experience in the pastorate. During many years he served the larger educational and missionary enterprises of the Northern Baptist Convention with great devotion and sound judgment. His interest in public affairs found expression in his participation in the New York constitutional convention of 1917, to which he was elected as an independent candidate on the issue of opposition to an amendment giving public funds to sectarian (i.e., Roman Catholic) schools. If stalwart character and valor for truth are inheritable qualities, they were part of his heritage, for he was the son of Galusha Anderson, who is still remembered by many as a grand old stalwart of one and two generations ago. This reviewer remembers Galusha Anderson as his professor of homiletics at the University of Chicago in the 1890's. But before that he had been professor of homiletics at Newton, the last president of the "old" University of Chicago until it closed in 1885, and then president of Denison University. But before all of those he had been a pastor in St. Louis when the Civil War was about to break out and during that war. His life had been threatened because of his outspoken Union sympathies, and when he returned from his wedding journey he was met at the station with a warning to vanish if he wanted to save his skin. Instead, he stayed—and named his first boy Lincoln. "Valiant" Frederick Lincoln Anderson was only living up to his father and his name.

Books Received

A Book of Comfort. Compiled by Eric Parker. Harper. A book of selections, chiefly of poetry, chosen as helpful to those in sorrow. The last part is a "calendar of thoughts" arranged for the weeks of a year.

William Howard Taft, Yale Professor of Law and New Haven Citizen. By Frederick C. Hicks. Yale University Press, $2.50. After his defeat in the election of 1912, the "worst licked and best liked" ex-President retired into a degree of academic seclusion in New Haven, if it can be called retirement to be a popular professor of law as he was from 1913 to 1921. It was a congenial environment, for Taft was always more of a Yale man than most Yale men. From this record, including the testimony of some who were his students, one gets the impression that Taft was a genial and inspiring but not a very efficient teacher. One is also confirmed in the feeling that Taft was politically, as the dinosaur was biologically, the victim of a changing climate. This intimate account of his years between the presidency and his service as chief justice of the Supreme Court is a valuable addition to the public's knowledge of his personality and of his relations with some of his contemporaries.

The Voice. By Forest E. Buffum. Christopher, $1.75. The "Voice" is the voice of God. The author aims, by retelling many episodes of biblical history, to show how that voice has always been calling men to higher levels of living.

Pathfinders of the World Missionary Crusade. By Sherwood Eddy. Abingdon-Cokesbury, $2.75. This is virtually a biographical history of the whole modern foreign missionary movement. No one could undertake the writing of such a book with more zest, or write it with more persuasiveness than Dr. Eddy. After a few pages on the conversion of Europe he begins with Carey, Judson and Robert Morrison, surveys the modern student missionary movement, then tells the stories of more than a score of missionary heroes in India, China, Africa and the Moslem world, and concludes with sketches of the "world statesmen and evangelists," Speer, Stanley Jones, J. H. Oldham, William Paton and John R. Mott. If anyone else had written the book, Sherwood Eddy's name would have been included in this last category.

Our Inner Conflicts, A Constructive Theory of Neurosis. By Karen Horney. W. W. Norton & Co., $3.00. (To be reviewed.)

The Technique of Christian Living. By I. J. Brame. Author, Nampa, Idaho, 75 cents. Discussion of life problems by a Baptist pastor. The author also has two pamphlets: *Are These Times the Fulfillment of Prophecy?* (5 cents), a simple and sensible antidote to fanatical interpretations of prophecy; and *What It Means to Accept and Follow Christ* (10 cents).

A Workable Plan of Evangelism. By Dawson C. Bryan. Abingdon-Cokesbury, $1.50. A handbook of visitation evangelism.

No Lasting Splendor. By Geneva Mills. Kaleidograph Press, Dallas, $1.50. Verse.

Wayside Windows. By Mary Welch. Kaleidograph Press, Dallas, $2.00. Religious verse.

The White Deer. By James Thurber. Harcourt, $2.50. A sophisticated fairy tale for adults, a gorgeous piece of fantasy and foolery, embellished with Thurberian drawings that would be meaningless in any other context but are luminous in this.

The Eleven Religions and Their Proverbial Lore. By Selwyn Gurney Champion. Dutton, $3.75. (To be reviewed.)

Philosophy in American Education, Its Tasks and Opportunities. By Brand Blanshard and others. Harper, $3.00. (To be reviewed.)

NEWS *of the* CHRISTIAN WORLD

Urges Sharing of Secret of Atom

Federal Council Executive Committee Would Give It to United Nations—Open Office in Washington

NEW YORK, Sept. 20.—The executive committee of the Federal Council of Churches voted at its September meeting to urge our government "to state now its intention to place" atomic power "under a world-wide authority as soon as all states will submit to effective controls." The resolution, which was prepared by the department of international justice and good will, also asked the government "to press without delay for the creation of such controls." It declared that we need to study and support all feasible social controls of destructive atomic power, but that such controls themselves cannot save mankind. The bombing of two cities, which were not named, "shocked the conscience of men," it said.

* * *

Would Turn Secret Over To United Nations

The executive committee, which met at the Russell Sage Foundation with Bishop G. Bromley Oxnam in the chair, recommended that the United Nations charter, which gives the General Assembly and the Security Council authority to deal with "threats to the peace," should be asked by our government to make the control of atomic power its first order of business, since "the atomic bomb, uncontrolled, is the direst threat imaginable." It maintained that the charter's provisions for disarmament agreements should be applied to this new instrument of destruction. Declaring that "it is not in our province to judge the technical requirements of international controls," it nevertheless insisted that "we are convinced that all such obstacles can be overcome if governments and peoples are determined to establish the sovereignty of mankind over destructive atomic power for their mutual protection. In the hands of our government and people lies in the first instance the choice between world control or world catastrophe."

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Confess Christians Are Unprepared

The executive committee's statement ended with an admission of the Christian's "tragic unpreparedness for this momentous responsibility. Our blindness and self-will as nations and individuals, not the knowledge of atomic energy, are the true cause of our present peril. Only through repentance and regeneration can we hope to overcome the peril we have created. Only through the redeeming power of our Lord's gospel can the constructive promise of atomic power be realized. We must practice in every thought and deed our Christian faith that all men everywhere are brothers to us. In our ignorance and weakness, let us seek the help of almighty God. We call upon our churches to offer prayers of intercession on every suitable occasion. We urge all Christians to seek each day the guidance of God."

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To Open Office In Washington

Roswell P. Barnes, acting general secretary of the Federal Council in the absence of Samuel McCrea Cavert, who is in London, announced that the denominations have subscribed $8,100 to open in Washington an office to serve the churches in dealing with national affairs. Benson Y. Landis has been temporarily released by the Federal Council and the Home Missions Council to be the secretary of this important undertaking. He begins his duties on Oct. 1. It is not expected that Dr. Landis will permanently give up his work with the two councils. He is to serve the new organization during its first year.

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Grant Secured for Recruiting For the Ministry

Luther A. Weigle, chairman of the committee on recruiting for the ministry among the armed forces, reported a grant of $12,000 from a new foundation, "for the best possible follow-up of the men and women in the armed forces who have expressed an interest in the ministry." By unanimous vote, John Oliver Nelson, secretary of life work enlistment of the Presbyterian Board of Christian Education, was elected as secretary of this committee. Dr. Nelson has been given a leave of absence from the Presbyterian board to carry out this task. W. N. Thomas, chief of chaplains of the navy, said navy chaplains had increased from 191 at the time of Pearl Harbor to 2,831 on Aug. 1. He stated that it would be necessary to have 500 good chaplains in the postwar navy. The executive committee also heard a plea for chaplains from Clifford W. Brown, chief chaplain of the Veterans' Administration.

* * *

To Study the Needs of Returning Veterans

The executive committee also created a commission on the church's ministry to returning service men and women, to be made up of one representative to be designated by each constituent communion. One representative is also to be appointed by each of the following: the Home Missions Council, the International Council of Religious Education, the United Council of Church Women, the Y.M.C.A., the Y.W.C.A., the General Commission on Army and Navy Chaplains and the Service Men's Christian League. Representatives from state and city councils of churches and the Federal Council will also serve. Beverley Boyd was named executive secretary. Roy A. Burkhart, pastor of the First Community Church, Columbus, Ohio, is chairman of the new commission.

* * *

Asks Aid for Evicted Japanese-Americans

The executive committee, noting that the War Relocation Centers are to be closed by Dec. 31, asked the government "to give assurance that adequate provision has been made for the basic needs of the evacuees, including housing, assistance in employment and the care of the aged and orphans before evicting them." J. HENRY CARPENTER.

Churchmen Seek Reconciliation

Filipino Protestants Oppose Action Banning Japanese from Country—Need Books and Papers

MANILA, P. I., Sept. 4.—Filipinos suffered such cruelties at the hands of the Japanese during the occupation and especially during the campaign of liberation that their hatred of their enemies is bitter. A Japanese soldier masquerading as a Filipino woman was detected and trampled to death on the streets of Manila. Similar treatment was accorded Japanese elsewhere in the Philippines. Japanese prisoners must still be guarded almost as much for protection as to keep them from escaping. So strong was the feeling against the Japanese that the Philippine legislature passed an act forbidding Japanese to enter and live in the Philippines. The attitude of Christian churchmen stands in sharp contrast to that of the general public.

* * *

Alejandro Pleads for Less Hatred

An illustration of this fact is provided in an address given by Bishop D. D. Alejandro of the Methodist Episcopal Church to a group of Methodist leaders. One of his sons who engaged in guerrilla activities is still missing. But the bishop condemned as a disturbing element in Philippine national life, and one which may hinder Filipinos from complete participation in the movement for a new world order, the "rash tendency to condemn the Japanese nation as a whole for the sins of the militarist overlords." "Of course," he continued, "anti-Japanese feeling is quite natural and to be expected in view of what our people suffered during their occupation of our country." Speaking of the act passed by the Philippine congress, he said, "At first sight this proposed law indicates the height of patriotism, but in reality it is but the expression of our resentment and hate against a people that misused and wronged us." He commended Secretary Byrnes' statement that we must have "the will not only to have peace but to live together as good neighbors," and said that "a body of Christian leaders should urge a modification of our present stand on anti-Japanese feeling. The new world order demands that all sorts of barriers between nations should be torn down."

* * *

Occupation Created Disunity

Filipino Protestant churchmen face the problem of reconciling two groups. The first consists of those who organized the Evangelical Church of the Philippines during the Japanese occupation and continue to promote its interests. The second includes those who think that that organization was effected through too large a measure of collaboration with the enemy. The supreme bishop of the Evangelical Church, Enrique C. Sobrepeña, a chaplain with the rank of major in the Philippine army, was court-martialed and acquitted recently. The

court-martial trial of Chaplain Matias Cuadra, general secretary of the new church, is now being conducted. Officials of some of the churches which did not unite with the Evangelical Church have been called as witnesses by the prosecution. This does not contribute to a feeling of fellowship. The Philippine Federation of Evangelical Churches tries to serve all Protestant groups who wish to cooperate. Its committee on church union is now preparing a plan of union to be submitted to the federation and the various Protestant denominations.

* * *

Ask Americans to Send Magazines

During the five weeks I have been in the Philippines I have met with Christian groups in Cebu, in Manila and its environs, and in Tagudin, Bangued and Laoag in northern Luzon. Thus I have seen the needs of the people at first hand. Thousands lack food and shelter, clothing and medicine. All church groups clamor for such devotional publications as the *Upper Room*. Back copies of the *Reader's Digest*, the *National Geographic* and the *Saturday Evening Post* are wanted. A few individuals, churches and church schools are sending supplies by parcel post at the book rate. I have been asked to appeal for thousands of such packages. They may be mailed either to denominational representatives here or to W. H. Fonger, Chairman, Relief Committee, 592 Isabel, Sampaloc, Manila.

* * *

And So Forth

Preparations for the observance throughout the archipelago of World Communion Sunday on Oct. 7 are under way. The heartiness and eagerness with which I have been received everywhere as a representative of the churches of the United States is almost pathetic evidence of the desire of Protestant churches here to re-establish their relationships with the world church.

E. K. Higdon.

Evangelical Board of Social Christian Action Meets

The role of the church in the postwar world was given major consideration at the annual meeting of the Board of Christian Social Action of the Evangelical Church in Harrisburg, Pa., Sept. 14. Members heard a report on the 50,000 bulletins sent during the past year by the board to Evangelicals in military service and in Civilian Public Service camps.

Lift Ban on Church Conventions

All restrictions on the holding of church conventions, conferences or other religious meetings were, according to Religious News Service, lifted Oct. 1 by an order of the war committee on conventions of the Office of Defense Transportation.

Service Committees Sponsor Medical Mission in Italy

A medical mission consisting of 15 physicians and technicians sponsored jointly by the Unitarian and Congregational Christian service committees is at work in Italy under UNRRA. It will establish scientific standards for all large-scale feeding programs in destitute areas and bring immediate aid to mothers and babies in other regions.

Australia Joins World Council

Seven Denominations Unite in Drawing Up Charter—Theology and Medicine Most Popular with Veterans

Melbourne, Australia, Aug. 6.—The Australian section of the World Council of Churches is well on the way toward establishment as the result of a conference held two weeks ago in Sydney by representatives of the Anglican, Presbyterian, Methodist, Baptist, Disciples and Congregational churches and the Salvation Army. A constitution modeled largely on those which have been working successfully for some time in Great Britain and in New Zealand was drawn up and will shortly be submitted for ratification to the seven constituent bodies. It is felt here that this projected national Christian council will render a valuable service through its ability to speak for Australia on important matters concerning the churches. Archbishop Booth of Melbourne presided over the conference, with C. Bernard Cockett as secretary. Working behind the scenes but playing an important part in the plans is L. M. Thompson, Methodist minister with missionary experience in Fiji and India, who has for several years been secretary of the Victoria regional committee of the World Council.

* * *

Theology and Medicine Attract Majority of Veterans

Chaplains and physicians who served in the recent war are receiving a handsome compliment from discharged service men: theology and medicine are the most popular courses among those offered veterans under the federal government's reconstruction training scheme. Nursing and engineering are also high in popularity. Teaching is lowest on the list, probably because of the unattractive conditions in that profession. A number of men and women who were teachers before entering the service have decided to change to other occupations. Church authorities are planning to assist theological students from the services by an accelerated program of study.

* * *

Bishop Cranswick Urges Action In Interest of Natives

Typical of the vigilant concern for the interests of natives on the part of Christian leaders is an article by Bishop Cranswick on native labor in New Guinea and Papua which has just appeared in the *Christian World*. The bishop is chairman of the (Anglican) Australian Board of Missions, which carries on extensive operations in the southwest Pacific. He points out that the Australian and New Zealand agreement of 1944 recommended "arrangements for the participation of the natives in administration in increasing measure with a view to promoting the ultimate attainment of self-government in the form most suited to the circumstances of the native peoples concerned." Bishop Cranswick asks how soon we are to reach that goal, and how.

* * *

Swift Industrial Expansion Makes Solution Vital

It will be recalled that at the international labor conference in Philadelphia last year the Australian representative, J. A. Beasley, announced that our government proposed to abolish the indenture system of native labor in the Australian colonies at the earliest opportunity. So far, there has been no indication as to what alternative to the system is proposed. This is a matter of great importance, for swift industrial and commercial expansion in New Guinea is becoming more practicable day by day. Where is the labor to be obtained, and under what conditions? In his article, Bishop Cranswick recommends that military control of Papua and New Guinea be replaced immediately by a civil administration, and that a modified form of the indenture system be restored as a temporary measure, but with an increase in wages.

* * *

Indenture System Regarded as Necessary at Present

By the indenture system, the white employer, seeking to staff his enterprise with the native labor he must have to carry on under tropical conditions, contracts to pay, house, feed and clothe the laborer, to provide him with certain medical attention and to repatriate him to his own village at the end of the term contracted for. These provisions are or can be limited by government regulation. So far, so good. But what does the system lead to? Certainly not to economic adjustment, social security and self-government. After the natives have been indentured two or three years, they are unsettled and unemployed, and their villages have been deprived of their energies and leadership during their absence. That great friend and administrator of the Papuans, Sir Hubert Murray, was a sharp critic of the indenture system, but up to the time of his death a few years ago he regarded it as a necessary institution at the stage of Papuan development which then existed.

* * *

And So Forth

Our new prime minister, J. B. Chifley, declared on assuming office that he would follow in the footsteps of the late John Curtin, carrying out the policies and ideals for which his predecessor stood. A quiet and unassuming man, Mr. Chifley was a locomotive engineer on the state-owned New South Wales railroad before entering politics. He is a staunch Roman Catholic; his wife, an equally active Presbyterian.

In a recent "forum of the air" heard over the churches' station 2CH at Sydney, Gordon Smee, chaplain at the Sydney children's court, declared that the desperate housing situation in this country is breaking up the unity of the family and causing increased juvenile delinquency and a generally lowered standard of community life. It is estimated that more than 2,000,000 persons who should be living in their own family units are sharing their homes with others.

Allan T. McNaughton.

Home Missions Council Urges Aid to Nisei

The executive committee of the Home Missions Council of North America is reported by the *New York Times* to have issued a plea for greater efforts by church members to aid in the resettling of some 35,000 Japanese-Americans still in relocation centers.

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By JAMES D. SMART. A clear, comprehensive exposition of Christian doctrine for the layman. "Parishioners will be edified by its reading, and grateful for the simplicity and straightforwardness of its message."—*Frank H. Caldwell.* $2.00

Censorship Ends In Great Britain

Ministry of Information, However, May Be Made Permanent—The 'Friend' Was Free to Express Itself

LONDON, Sept. 11.—Few indeed lament the ending at last of press censorship—a painful necessity in wartime but a menace to freedom in the day of peace. Whether a ministry of information will be continued is uncertain, but whatever is decided it is clear that such a ministry will not have the same commission to fulfill as during the war. It is admitted that an agency to educate the public mind in a purely historical manner would be valuable, but against this there is the serious—some think inevitable—risk that it would be used by those in authority to justify their actions and to persuade the public to fall in with their policies.

* * *

The 'Friend' Comments on Its Freedom

The chief censor has announced that the press observed the wartime restrictions so loyally that submission of articles remained voluntary to the end. No paper, so far as I have observed, has expressed more firmly and continuously its witness to truth during the war than the *Friend*. Its editor writes: "We have little love for censorships or other restrictions on liberty, but the *Friend* thinks it right to record that at no time has there been the slightest attempt to interfere with this paper's free expression of opinion. . . . All journals were free to publish truth as they saw it, even if it were the Christian pacifism for which we and a few others stood. We are proud and thankful for this spirit of tolerance. Such tolerance is one of the factors which make a nation truly strong."

* * *

Trades Union Council Advises Government

The eyes of the nation are turned to Blackpool, where the Trades Union Council is in session. Members have already passed unanimously a resolution calling upon the government to accelerate demobilization and keep the nation fully informed of what is being done. This probably will be regarded by the government not as an unfriendly resolution but as a serious appeal rising from a widespread desire to get on with the urgent jobs before the country, in which manpower is all-important, and upon which our welfare depends.

* * *

'Times' Warns of Chaos In Germany

As the Council of Foreign Ministers meets in private session in London to arrange for treaties of peace with Germany's former allies, an editorial in the London *Times* sounds a serious warning. The gravest danger hanging over Europe today, the editorial points out, is that thickly populated Germany is threatened by economic chaos. "Unless food and essential consumption goods can be produced in sufficient quantities," it declares, "unless employment for the urban population can be organized, unless coal can be got and vital public services quickly restored, Germany faces this winter the prospect of famine, and probably also of pestilence, on a scale experienced by no European country for several hundred years."

* * *

October Radio Programs on Religion Rich in Promise

A number of talks of importance are on the religious broadcasting programs announced for October. For example, one series is to be conducted on the theme, "What Is a Christian Country?" On Mondays, at noon, the Bible talks to the sixth form of secondary schools will consider "The World of the New Testament"; three of the five talks for October will be given by C. H. Dodd, and anyone who remembers his radio comments on the New Testament delivered about the time the war began will be eager not to miss these. On Oct. 7 the morning service in another series will be conducted by Chinese Christians; it will be relayed from Chungking. On Oct. 14 a program celebrating the 100th anniversary of the death of Elizabeth Fry will be broadcast from Lichfield, with Bishop Edward Woods, a great-grandson of the famous Quaker woman, as the speaker. The service will be led by Carl Heath of the Society of Friends. It will be one in which the speakers will do more than recall a great past, for the spiritual condition of the time in which Elizabeth Fry labored had much in common with that of our own.

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Somervell Appeals for Evangelism in India

Last Sunday, Howard Somervell in a radio address appealed for medical missions in India, where for 22 years he has been head of the Nevoor hospital and its branches. In simple and downright manner he described the work being done there, and so effective was his presentation that his listeners were led to cry, "But how much more can and must be done!" For one thing many will be grateful to this doctor: he repudiated the suggestion that medical missions are useful, while evangelism is not. India desperately needs healing, he said, but more than all else India needs Christ. Dr. Somervell is an artist, a physician and surgeon of great skill and experience, and a mountaineer; but in his address he left no doubt that he is first of all a witness to the "inestimable love of God in the redemption of the world by our Lord Jesus Christ." In all the services they provide through the hospital, Dr. Somervell and his staff are witnesses for Christ.

* * *

Archbishop Damaskinos Visits England

An honorable reception from both the government and the church is being given Archbishop Damaskinos, regent of Greece, during his visit to this country. He has been welcomed at Canterbury, and next Sunday will be received at York. At the service at the former cathedral, the Archbishop of Canterbury pointed out that this is the first time in history that the head of the Holy Orthodox Church of Greece has been received at Canterbury. He spoke of the sufferings through which Greece has passed, and of the gifts which will be given the regent for the restoration of the church in Greece as a symbol of the fellowship between the two churches.

EDWARD SHILLITO.

Reviews Church Life in Detroit

Last Quarter-Century Has Seen Many Changes in Ministry as City's Industrial Power Grows

DETROIT, Sept. 17.—Your correspondent rounded out 25 years in the "fourth city" last March as pastor of Central Woodward Christian Church. It has been a quarter of a century of drastic changes and near-revolutions in this city. Twenty-five years ago Detroit's great motor factories were not unionized and the opposition to the unions was fierce and formidable. I recall a conversation I had in the early twenties with the late Henry Leland of Cadillac car fame, and his saying it would be a sad day for the motor industry if they ever recognized the unions. That day came and although the conflict was bitter there was but little violence. Now that reconversion is at hand the feeling between management and employees is still bitter. Industrial leaders say they are tired of being pushed around by labor and don't propose to stand for it any longer. On the other hand, labor leaders say they don't propose to see their hard-fought gains go by the board. It is a time for wise, patient, courageous headship on both sides, and for a cool, calm, understanding attitude on the part of both groups.

* * *

Racial Tensions Lessened

Twenty-five years ago our Negro population was perhaps 30,000. It is now—or was before the huge Willow Run plant closed—about 215,000. The dreadful outbreak of two years ago is still a nightmarish memory, but on the whole we have made progress in understanding and a spirit of good will. It cannot be denied, however, that the relation between the white and Negro populations is still tense. The interracial commission appointed by Mayor Jeffries with the council of churches cooperating has made a constructive contribution to a delicate and difficult situation. Involved in all our city confusions are inadequate housing and transportation facilities.

* * *

Quarter-Century Sees Ministerial Changes

Vast changes in our ministerial life have taken place in the past 25 years. In the twenties, our ministry was hailed as one of the most famed in the U. S. A. Bishop Charles D. Williams was in the full stride of his prophetic career; Lynn Harold Hough was at Central Methodist; the eloquent M. S. Rice at Metropolitan Methodist; Galus Glenn Atkins was at First Congregational; the versatile Chester B. Emerson at North Congregational; Reinhold Niebuhr at Bethel Evangelical; Rabbi Leo M. Franklin, a modern Isaiah, at Temple Bethel. Bishop Williams, Frederick B. Fisher, Bishop Rogers (formerly dean of St. Paul's) have gone to their long home. Dr. Hough is at Drew Theological Seminary; Dr. Atkins, in semi-retirement at Marshfield, Mass.; Dr. Niebuhr, at Union Theological Seminary; Roy Ewing Vale,

at Indianapolis; Benjamin Jay Bush, at Geneva, in rehabilitation work among the war-wrecked churches; Alvin E. Magary, onetime pastor of the Woodward Avenue Presbyterian Church, at Lafayette Avenue Baptist Church, Brooklyn; Dr. J. M. M. Gray, at Columbus, Ohio; Rabbi Franklin is retired, as is Joseph A. Vance. Only John Wellington Hoag of the Woodward Avenue Baptist Church and myself are left of the old guard on Woodward avenue.

* * *

Detroit Church Life Still Flourishes

However, there are still "giants in the pulpits" on Woodward avenue. Chester A. McPheeters is at Metropolitan Methodist; Henry Hitt Crane, at Central Methodist; Charles Haven Myers, at North Congregational; Frederick H. Olert, at First Presbyterian; Herbert B. Hudnut, at Woodward Avenue Presbyterian; Kirk B. O'Ferrall, at St. Paul's Episcopal; and Walter E. Cole has just begun at First Congregational. Besides these good men, there are scores of others serving faithfully in hundreds of pulpits and pastoral leaderships in the metropolitan area. Generally speaking, Detroit's church life is flourishing. Our council of churches was never more influential and efficient than now. T. T. Brumbaugh as executive secretary has given notable direction and substance to cooperative Protestantism here. Building debts have been liquidated to the amount of many millions. Soberly and seriously our churches, lay leaders and ministers face the strain and challenge of the reconstruction period with faith and courage.

EDGAR DEWITT JONES.

Students Meet at Wooster

Ratify Constitution of United Movement—Seek Million-Dollar Fund

WOOSTER, OHIO, Sept. 14.—The United Student Christian Council, in its second annual meeting which ended here today, moved cautiously ahead on plans for a more cooperative approach to voluntary religious work among college and university students. Forty-six representatives of nine denominations, the Y.M. and Y.W.C.A.'s and the Student Volunteer Movement laid a foundation for the development of a more effective use of resources in reaching students and faculty members in 1,000 colleges. A constitution, tentatively adopted a year ago, was ratified, agreement was reached on several projected ventures, a budget was adopted and officers were chosen. One consideration leading to the formation of the U.S.C.C. is the fact that the World's Student Christian Federation, with which all agencies represented have affiliation, recognizes and deals through but one organization in each nation.

* * *

Merger Growing In Past Decade

Since 1935 the national student Y.M.C.A. and Y.W.C.A. have been working together on most matters. Denominational groups have met in the national commission on university work of the Council of Church Boards of Education. Within the past five years there have been numerous examples of student Christian association and church

On Restoring Religion to the Church

CAN THESE BONES LIVE?

by Roger Babson and Dudley Zuver

Here is a book for those who do not shrink from controversy. Frankly critical of the institutional church, it is nonetheless deeply concerned with preserving its native values and eager that it represents the true teachings of Jesus. It surveys the following fields: Religious Education; The Churches and Money; The Ecclesiastical Mind; Church and State; and the God of the Bible. Just published: **$2.00**

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groups jointly sponsoring conferences and some other programs. The U.S.C.C. is not a super-organization but a federation of Protestant groups working among students. As stated in the constitution it is to be "the body through which its constituent organizations maintain their membership in the World's Student Christian Federation. It shall be the purpose of the council to further and express Christian unity, to meet and share common responsibilities and to bring students and leaders together in fellowship and prayer around their common tasks."

* * *

To Raise Large Aid Fund

The magnitude of those tasks is suggested in part by the goal of $1,000,000 for relief and rehabilitation for students in devastated nations to be raised in the colleges through the World Student Service Fund. An additional $50,000 for the special rehabilitation program of the W.S.C.F. is to be raised through student Christian groups. Other needs are: to help create means of fellowship, understanding and action between the various student Christian groups who hold diversified creedal and social action positions; to aid the large number of colleges and universities in which there are no religious programs or very inadequate ones; to give joint sponsorship to conferences to afford adequate coverage of the student field and to bring together diversified groups; and to train students for participation and leadership in the ecumenical movement.

* * *

University Mission Is Approved

The council united to support the two student funds and instructed its executive committee to prepare a statement summarizing present acts of cooperation and suggesting additional ones for experimentation. It shied away from a recommendation that regional units of the U.S.C.C. be established but recommended that cooperation on college campuses be pursued and that vigorous efforts be made to provide for student religious work where none exists. The work of the University Christian Mission sponsored jointly by the Federal Council of Churches and U.S.C.C. was reviewed and approved.

* * *

Select Methodist Chairman

T. Z. Koo, secretary of the World's Student Christian Federation, led a series of four meditations during the meeting of the council. Officers elected were: John R. Mott, honorary chairman; John Deschner (Methodist), chairman; Claire Weaver (Y.W.C.A.), vice-chairman; Donald Noyce (Congregational Christian), secretary; and Mrs. Reinhold Niebuhr (Episcopal), treasurer. R. H. Edwin Espy, executive secretary of the national student committee of the Y.M.C.A., was elected chairman of the executive committee. Winburn Thomas is acting as executive secretary of the U.S.C.C. He is also executive secretary of the Student Volunteer Movement. Denominations represented but not mentioned in the roster of officers were Northern Baptist, Disciples of Christ, Norwegian Lutheran, United Lutheran, Presbyterian; U. S., and Presbyterian, U. S. A.

HAROLD B. INGALLS.

Charge Canadian Nisei Are Coerced

Committee Says Discouragement Leads Internees to Sign up for Return to a Japan They Do Not Know

TORONTO, Sept. 14.—The cooperative committee on Japanese-Canadians, composed of representatives of the churches, the national Y.M. and Y.W.C.A.'s, social agencies, trade unions and student organizations, has appealed to Premier Mackenzie King to prevent arbitrary discrimination against this small minority group in the administration of the government's "voluntary repatriation plan." Under this plan, Royal Canadian Mounted Police officers have interviewed all the Canadian Japanese in relocation centers with an offer of repatriation to Japan. The alternative to return to Japan is acceptance of work in some part of Canada east of British Columbia. The committee states that this offer was presented in such a way as to bring undue pressure and to involve intimidation. A surprisingly large percentage of those interviewed have accepted the offer of repatriation (according to one figure, about 10,000 of the 24,000 Japanese in Canada). Officials of the government and of the R.C.M.P., however, deny that any Canadian Japanese has been "coerced" into signing away his citizenship, and promise to investigate if specific charges are made.

* * *

Most Internees Are Canadian Citizens

In view of the fact that 70 per cent of the Japanese in Canada are Canadian-born or naturalized Canadians, "repatriation" is a misnomer. The offer involves, rather, "voluntary" deportation to a country they have never known, and with whose social and militaristic system they have no sympathy. The committee feels that it has ample ground for its belief that the high percentage who have "applied" for repatriation can have done so only through apprehension over their prospect of freedom, a chance to make a living, and tolerable treatment in this country. *Saturday Night,* the Canadian weekly, explains the divergence between the Canadian and the American approach to this problem by "the fact that the American people have a profound sense of the importance and significance of American citizenship, and that Canadians are shockingly lacking in respect for their own citizenship."

* * *

Recommendations of Last Year Not Carried Out

Speaking in Parliament on this question a year ago, Premier King said: "We must not permit in Canada the hateful doctrine of racism which is the basis of the nazi system everywhere. . . . What is clearly needed is the establishment of a quasi-judicial commission to examine the background, loyalties and attitudes of all persons of Japanese race in Canada to ascertain those who are not fit to remain here. . . . It is a fact that no person of Japanese race born in Canada has been charged with any act of sabotage or disloyalty during the years of war. Surely it is not to be expected

that the government will do other than deal justly with those who are guilty of no crime, or even of any ill-intention. For the government to do otherwise would be an acceptance of the standards of our enemies." However, the quasi-judicial commission was not appointed; instead, the plan of "voluntary repatriation" was put forward. There is now more need for such a commission than ever in order to assure that Japanese-Canadians will not be deprived of their rights as citizens, even indirectly, in the land of their birth or adoption.

* * *

Transfer Responsibilities from Provinces to Dominion

The dominion-provincial conference on reconstruction concluded successful preliminary meetings in August, and committees are now preparing detailed proposals for a second meeting in 1946. The dominion government has presented to the premiers of the provinces a comprehensive program involving the withdrawal of the provinces from taxation of personal incomes, corporations and estates, with compensatory federal grants to the provinces on a per capita basis, varying annually according to the national income. The federal government proposes to finance a broad system of social insurance. It also presents a plan to adjust taxation and expenditures so as to produce large surpluses in "good times" in order to spend more freely in "bad times" to stimulate employment. Provinces are jealous of their rights and fear overcentralization of authority. The British North American Act, which established the constitution of Canada, placed education, health, property, intraprovincial trade and employment and social services within the jurisdiction of the provinces, but the difficulty of establishing unified standards and services for the whole country has become apparent. There is hope for success in this latest move to enable Canada to function more effectively as an economic and social unit.

* * *

Consumption of Liquor On the Increase

The dominion government has lifted the wartime restrictions on the sale of liquor, which were imposed in 1942. Only the ban on liquor advertising remains, and breweries and distilleries have countered this by issuing patriotic advertisements of a high order which bear their name; besides, magazines published in the United States and carrying liquor advertising circulate freely on this side of the border. Most provinces have recently doubled their spirits ration to 52 ounces a month. In Ontario, despite wartime restrictions, beer consumption increased from 27,350,306 gallons in the fiscal year 1940 to 38,507,898 gallons in 1944, and the consumption of spirits increased from 1,389,577 gallons to 1,941,631 gallons. The Ontario liquor commission has been forced to take note of the deplorable conditions in women's beverage rooms. Proposals to close the rooms will meet the opposition of powerful interests, through a number of Ontario hotels have voluntarily done so.

* * *

Bishop Pleads for 'Decent' Drinking

A sermon which Harold E. Sexton, Anglican bishop of Columbia, recently preached in Christ Church Cathedral, Vic-

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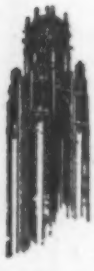
ABINGDON-COKESBURY PRESS — *Nashville, Tennessee*

toria, B. C., has received nation-wide publicity. Bishop Sexton criticized liquor laws because they forbid the use of alcoholic beverages with meals in public places, force men and women into beer parlors, interfere with the liberty of the individual, compel people to entertain their friends in hotel bedrooms, and induce boys and girls to believe it is smart to take a bottle on the hip to a dance. He appealed for laws "that will encourage citizens to drink like ladies and gentlemen in congenial and attractive surroundings," declaring that the development of decent drinking habits is of far greater importance than the nationalization of the liquor traffic. This view is far removed from the traditional attitude of determined hostility to the liquor traffic, and from the advocacy of total abstinence which still remains the policy of church and temperance forces.

G. P. MacLeod.

THEOLOGY FOR LAYMEN!



A non-technical outline of religious thought, written especially for laymen, describes *"The Light of Faith,"* a book by President Palmer just issued by Macmillan. Order from the Pilgrim Press or your book-store.

The Chicago Theological Seminary

Albert W. Palmer, *President*

5757 University Avenue, Chicago 37

Teachers Urged To Build Peace

Denver School Head Warns that Only Creation of Attitudes of Good Will Can Prevent Disaster

Boulder, Colo., Sept. 12.—When Charles E. Greene, superintendent of the Denver public schools, met his teachers in assembly on the eve of the opening of school, he faced the responsibilities ahead in solemn manner. "The atomic bomb has given us the ultimatum," he told them. "It is not idealism or wishful thinking that persuades us of the necessity of education for peace. To live, we must learn the techniques of getting along with the peoples of the world. . . . When war becomes so devastating that the world trembles in terror of death moving faster than plague, flood or famine, then hope for human survival lies only in the arts of peace. Only an educated people can be tolerant of others." Despite this sign of enlightened thinking on the part of the head of its schools, Denver is treated daily to editorials in the Rocky mountain area's most widely circulated newspaper calling for a policy of extinction of our enemies rather than for education, understanding and good will.

* * *

Give Thanks in Churches For Peace

When final news of peace came to this area, many people found their way to churches and synagogues to give thanks. Samuel W. Marble, minister of Trinity Methodist Church, Denver, and president of the city ministers' alliance, voiced the feelings of many when he observed at the service in his church: "It appears that God is giving us one more chance to learn to live together. If we cannot learn to control our corporate greed and hate and solve our problems by reason and intelligence from the standpoint of justice and human need, then the end of civilization awaits us." Msgr. J. R. Mulroy, director of the Catholic charities of Denver, declared: "Millions of Japanese understand us better than their leaders. From observations and reading since 1937, when I last set foot on the soil of Japan, I believe that the masses of Japanese people, once they realize the Four Freedoms are theirs, will rapidly become a nation we will admire and respect and admit into the United Nations family." Rabbi Bernard Baskin of Temple Emanuel expressed the faith of his people in his prediction: "A new and bright future lies before us. God grant that out of the turmoil and strife will emerge an age of understanding and brotherhood, so that side by side we can advance to build and not destroy, to serve not Mars but the Lord of all men."

* * *

Debate Peacetime Military Training in Denver

The burning issue of peacetime conscription was ventilated effectively in a recent discussion held here, with Brig. Gen. H. S. Burwell and Maj. Canton O'Donnell advocating its adoption and Edwin C. Johnson, U. S. senator from Colorado, and Paul Roberts speaking against it. Morrison Shafroth, Denver attorney, served as chairman of the discussion, and Warrington Carpenter, former director of revenue for Colorado, as moderator.

* * *

Secret of Mount Evans Shack Revealed

In the days of peace we who drove to the top of Mount Evans, which rises 14,250 feet above sea level just west of Denver, wondered when we saw the little shack in which we were told research was being conducted by representatives of several of the country's great universities. Now we learn that work on the atomic bomb was carried on there, and that Harvard University and the University of Colorado have drawn up an agreement for joint operation and control of this "solar observatory."

* * *

And So Forth

Edgar M. Wahlberg has returned from Greece, where under UNRRA he served the undernourished population much as he had for years served underprivileged people of Denver as pastor of Grace Community Church.

Lt. Com. James A. McCain, on leave for naval service from Colorado State College at Fort Collins, has been elected president of Montana State University.

Ben M. Cherrington, chancellor of the University of Denver, has been appointed by Rotary International a member of its committee on participation in the postwar world. Dr. Cherrington was a consultant at the San Francisco conference.

Colorado Baptist ministers met recently in a three-day conference at Fos Park camp, property of the First Baptist Church of Denver.

Your correspondent has been appointed executive chairman of a committee to build a state-wide program for the Save the Children Federation.

Clarence W. Kemper.

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3:00 p.m.—"Finding the Range in People"

THE HYDE LECTURE
Reverend Fred Field Goodsell, D.D., Executive Vice-President, American Board of Commissioners for Foreign Missions
2:00 p.m.—"DISILLUSIONMENT AS A FACTOR IN HUMAN PROGRESS—with special reference to current problems in the Near East"

LECTURE
Reverend John Knox, Ph.D., Union Theological Seminary
11:15 a.m.—"Christ—the Wisdom of God"

Ministers, alumni and friends cordially invited

Fears Blocking of Nuclear Research

Vice-President of University of Chicago Foresees Peacetime Developments in Study of the Atom

CHICAGO, Sept. 24.—To try to keep the secret of the atom bomb would block the road of research and prevent further development of nuclear physics, Reuben G. Gustavson, vice-president of the University of Chicago, told a meeting of civic leaders this week. "After the last war," he pointed out, "attempts were made to stifle research in nitrates because we had made great strides in their use as explosives. This would have placed a millstone around the neck of agriculture, since nitrates have proved just as important to agriculture as to the explosive phase of military operations." Looking at the effect of the war on the whole field of scientific research, Dr. Gustavson said that two shifts must be made: America must stop depending upon Europe for the development of fundamental ideas in science, and scientists must transfer their emphasis from the nucleus of the atom to the living cell. "We have reason to believe," he said, "that cancer is a chemical disease. . . . Nuclear physics has revealed many types of radiation which may help us in solving this problem." The University of Chicago contemplates opening an institute in this field.

* * *

Condemn Lack of Rural Training

The national rural life conference of the Episcopal Church meeting at the University of Wisconsin declared that seminaries are not offering the ministers of the church training for serving in rural parishes. It recommended that a placement bureau be established to bring to these parishes men with a sense of vocation for rural work. It also recommended that the Sunday school literature worked out by Irwin St. John Tucker in his parish here be substituted on a trial basis for the literature now provided by the church, which it held to be unsuited for rural parishes. The conference had sharp things to say about spiritual life in the seminaries and recommended the appointment of a chaplain to each seminary with the sole function of a personal counselor to the students.

* * *

Postman Steals The Show

Last Sunday afternoon when the sponsors and friends of the Lutheran children's home in Maywood held their annual founder's day, they asked the judge of the juvenile court of Chicago to make the address. One of the qualified leaders in welfare service to youth, this able jurist presented the story of the needs and services in this field. Someone, however, had the happy thought of asking the postman who had carried the mail to the children of the home for the past 26 years to speak. There is no invidiousness in saying that he stole the show. Talking of small things and simple deeds, he captivated the hearts of the men and women who had made possible this institution which has sent out a stream of

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young people into the service of God and country. The postman, Walter Lindman, is an active member of the Lutheran Church.

* * *

Episcopal Diocese Expands Work

The Chicago Episcopal diocese has inaugurated a parish bulletin service with messages on the major Christian themes and diocesan matters on the cover pages, with the inside page reserved for the service and parish announcements. The diocese has opened a house in Evanston for the use of auxiliaries and parish groups. Spacious lawns, wide verandas, an excellent library, a comfortable living room and a refectory make this a most desirable place for the holding of retreats.

* * *

Church Federation Gains New Secretaries

Frederick C. Kuether, first secretary of the newly created department of ministry in institutions of the church federation of greater Chicago, began his duties Sept. 17. He will have primary responsibility for the ministry to Protestants in the 3,300-bed Cook County Hospital, working with pastors supported by Lutheran, Episcopalian and other special agencies. In addition to this he will carry on a training program for students and pastors. When the work is well established in the county hospital it is planned to have him give attention to establishing a similar ministry in city institutions. At the same time, Howard P. Weatherbee, pastor of the First Baptist Church of Exeter, N. H., part-time representative and manager of the Boston store of the American Baptist Publication Society and president of the New Hampshire ministers' conference, took up his duties as associate to John W. Harms, general secretary of the federation. Mr. Weatherbee will be responsible for the federation's public relations and its educational and financial promotion program, and for the development of its layman's division.

* * *

And So Forth

Chicago lost a valuable citizen when William Benton, assistant to Chancellor Robert M. Hutchins of the University of Chicago, was appointed assistant secretary of state in charge of the office of international information and cultural affairs.

Former President Herbert Hoover, attending a meeting of the executive committee of the Chicago Boys Clubs, Inc., as the head of the national body, said when a report was made that $300,000 of the current drive for $400,000 had been secured: "You haven't raised your sights high enough. You need $1,000,000 here in this effort to get the boys off the streets."

Fifteen per cent of the technicians engaged in research on the atom bomb at the University of Chicago and 12 of the top research scientists were Negroes, it was disclosed here last week. Benjamin K. Scott, one of the 12 scientists, said that in some ways the achievements in social relations were as great as those in physical science.

CHARLES L. VENABLE.

Publisher Establishes Foundation To Promote Golden Rule

C. E. Palmer, newspaper publisher of Texarkana, Ark., has made available $100,000 for the establishment of the "Palmer foundation," which will have as its objective promotion among the people of this country of "an attitude of fairness and unselfishness in personal and public affairs." The superintendent of Texarkana schools has been appointed president of the foundation, which will start out by offering prizes (first, $1,000; second, $500) for the best suggestion in answer to the question: "How best may we inculcate in young people a conscientiousness and appreciation of, and a devotion to, the principles of morality embodied in the Golden Rule?" The present plan is to carry on the work of the foundation through the public schools.

Japanese Methodists Open Hostel

The Japanese conference of the Free Methodist Church has purchased a private home in Los Angeles which is to be converted into a hostel for returning Japanese-American evacuees.

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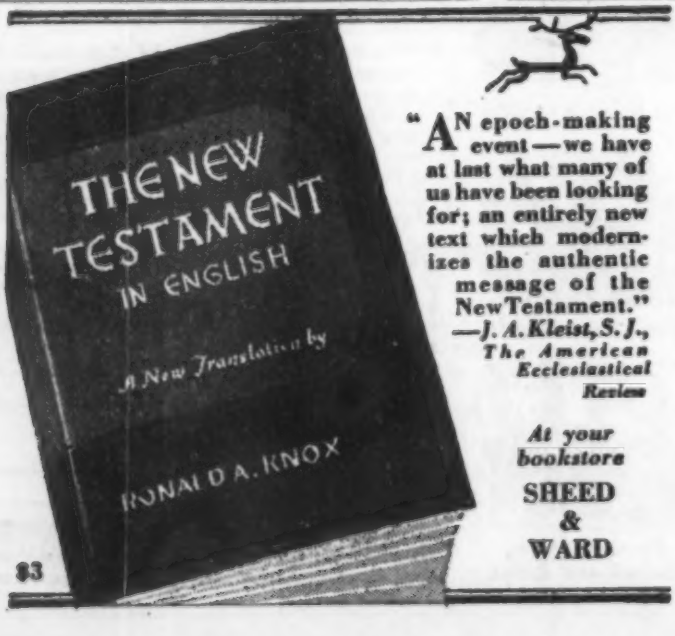

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SHEED & WARD

Policemen in Rape Case Are Indicted

Funds Raised to Press Cause Rejected by Prosecutor—White Memphians Aid Negro Hospital Drive

MEMPHIS, Sept. 15.—My last correspondence reported that the Memphis policemen accused of raping two Negro girls had not suffered any inconvenience except severance from the force "for the good of the service." I have now to report that a rising tide of indignation on the part of whites and blacks alike led to the arrest of the two ex-officers 22 days after the alleged crime, and their indictment by the grand jury came nearly three weeks later. The National Association for the Advancement of Colored People, feeling that the officers should have been arrested when first accused of the crime, began to run advertisements in Memphis newspapers to raise funds for prosecuting the case. This brought from the attorney general—nearly a month after knowledge of the alleged offenses—a statement to the press that "my office has ample funds to prosecute . . . we will prosecute to the fullest extent of the law, therefore contributions to some organization to push this matter will avail nothing." Few persons deny that the N.A.A.C.P. advertisements were unavailing, and fewer still have any doubts as to what the denouement would have been if the pigmentation of the principals in the case had been reversed.

* * *

Raise Funds for Negro Hospital

As if to atone for long neglect of the Negro group, white citizens of Memphis, with an enthusiasm rarely exhibited in any 100 per cent white enterprise, are raising money to enlarge Collins Chapel hospital for Negroes. Already nearly half of the $150,000 asked of the whites has been subscribed. The Colored Methodist Episcopal Church, which owns the hospital, has contributed $100,000. This expansion is part of the 75th anniversary celebration of the founding of the C.M.E. group. Though our population is nearly equally divided between whites and blacks, Memphis has only 522 hospital beds for Negroes, while the Duke Foundation survey shows that 1,950 are needed. We have no training school for Negro nurses and no hospital where a Negro physician may intern. For years Negro graduates of medical colleges have had to by-pass Memphis, with the result that we have only 42 Negro physicians out of a total of 442—and the 42 are no longer young. Most maternity cases are attended by midwives. The annual meeting of the Negro midwives' association is now in session here.

* * *

Denominations Are Busy

The Memphis presbytery of the Cumberland Presbyterian Church has elected Wayne Wiman, pastor of Morning Sun Church and stated clerk of his denomination's General Assembly, as moderator. He succeeds Lelon P. Looper, pastor of Brunswick Cumberland Presbyterian Church. . . . Fifty of Memphis' 52 Baptist churches will begin "revivals" Sept. 30 as part of the denomination's Centennial Crusade to win "1,000,000 souls for Christ." Each church has secured its own evangelist and singer. There will be meetings at 8 a.m. and 8 p.m. daily. . . . The Memphis Methodist conference will meet at Union City, Tenn., Nov. 14, and the Tennessee conference at Nashville, Sept. 27.

* * *

Newspaper Editorial Lauds C.O.'s

Memphians rubbed their eyes in amazement when they found the leading editorial in the Sept. 3 *Commercial Appeal* starting off: "It is time to quit using the opprobrious word 'conchies' and acknowledge that they were men of courage and conviction. . . . If the human race had been made up of them, there would have been no Anzio and Okinawa. . . . There is no greater courage than that which braves taunts . . . there is nothing nobler than dying for a decent principle." There was more of it, just as unusual as this.

* * *

Reward Veterans with Right to Vote

If you are a Tennessean who has put up his life against German or Japanese bullets, you have thereby gained what you thought already was guaranteed you by the Constitution of the United States—the right to vote. The state assistant attorney general says that Tennessee veterans who are honorably discharged from the armed forces this year will be eligible to vote in elections during 1946 without cash payment of the poll tax.

* * *

Bar Teacher Because of Foreign Birth

Burgin Dossett, state commissioner of education, has appointed E. A. Waters, coordinator of university research at the University of Tennessee, to direct an overall survey of the state's educational system. Mr. Dossett is receiving many protests against the denial to Mrs. Ingrid McFadden, teacher at Norris for eight years, of a state certificate. Someone has invoked the anti-naturalization law—enacted along with the anti-evolution law by the legislature of 1925, in which bigotry outdid ignorance—which declares that only "native-born Americans of the Caucasian race who have spoken the English language since childhood" may teach in Tennessee. Mrs. McFadden, born in Norway, was brought here when she was two and was naturalized as soon as the law permitted.

* * *

And So Forth

Control of tuberculosis continues to be the foremost health problem in Tennessee. A total of 1,883 persons died from it in 1944. The 1944 death rate per 100,000 population was 61.8; in Memphis, the white rate was 39.7, the Negro, 96.4.

Charles S. Johnson, director of the department of social sciences at Fisk University and chairman of the executive committee of the Southern Regional Council, has been elected president of the Southern Sociological Society, which works for normal professional relationships between the races. Dr. Johnson is the first Negro to head the society.

Fort Smith, Ark., papers recently carried a story of a Negro who was arrested and given the maximum fine for failure to move to a back seat on a city bus while two whites

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LAUREL SOCIETY

Box 422 Lancaster, Calif.

were standing. It is a common thing to see Negroes standing while whites occupy the rear seats although front seats are vacant. But no white has ever been arrested for the practice. The jimcrow law doesn't work both ways.

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If you plan to build you will want to study the plans of other churches. Each issue of Church Management contains architects' plans and articles to help with the organization of the work and construction of the building. October is a special church building issue which features plans by outstanding church architects. Subscriptions are available to start with that number.

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WANTED

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Suit for $6,000 damages has been filed in the St. Francis county circuit court by K. T. Sutton, Southern Tenant Farmers Union attorney, on behalf of Gus Mackey, 71-year-old Negro sharecropper, and his son, against Planter Jake Lewis who, it is alleged, was permitted by the deputy sheriff to beat the two men while they were under arrest charged with stealing a harrow. The aged man was half blinded by the beating, which left him unconscious. He and his son were later cleared of the charge by the confession of two boys who admitted the theft.

E. B. Smith, editor of the *Knoxville News Sentinel*, writes that the anti-TVA book, *Uncle Sam's Million Dollar Baby*, by Frederick Collins, is "a literary steal, with many passages lifted almost word for word from private utility propaganda pamphlets."

Fred T. Mitchell, administrative dean at Michigan State College for the past 14 years, has been elected president of Mississippi State College at Starkville to succeed G. D. (Duke) Humphrey, who resigned to become president of the University of Wyoming.

A two-year budget of $170,000,000 for Mississippi sounds excessive, but that is the total of the requests made of the state budget commission by the various state departments and bureaus for 1946-48.

MARSHALL WINGFIELD.

Vatican Reported Protesting Slight by School Officials

The Vatican, according to Religious News Service, is reported to be protesting the failure of Italian educational authorities to consult ecclesiastical leaders in preparing academic programs for the schools of the country. The church's right to exert control over higher school programs has been an issue ever since the concordat signed in 1929 by the Italian government and the Vatican.

Church Committee on Overseas Relief Points Out Urgent Need in Asia

The sudden termination of the war in the Far East has led the Church Committee for Relief in Asia to urge that denominations take prompt steps to provide at least $350,000 by Nov. 1 for aid to Asia through the Church Committee on Overseas Relief and Reconstruction. This sum, officials of the committee point out, should at least be trebled by next June. The 26 churches cooperating in the work of the committee have set a goal of $6,440,000 for total overseas relief. European church needs have been estimated at $3,585,000 for the year ending next June.

Great Britain Raises £125,000 For European Churches

For relief needs of churches in Europe, Great Britain's Committee for Church Reconstruction in Europe has, according to Religious News Service, received to date £125,000. The first gift of £20,000 for the churches of Greece was made to Archbishop Damaskinos during his recent visit to England. Other grants are to be as follows: Holland, £14,000 for the Dutch Reformed Church and £1,000 for the Old Catholic Church; Finland, £4,000 for the Lutheran Church and £1,000 for the Eastern Orthodox Church; Belgium, £5,000 for the Protestant churches; France, £5,000 for the French Reformed Church. To meet requests from the Continent for theological books published in Great Britain during the war, £500 has been set aside by the committee.

Japanese Premier Apologizes To Missionaries

Prince Higashi-Kuni, premier of Japan, recently invited missionaries who remain in Tokyo to his official residence, where he apologized for their "inconveniences and unpleasant experiences" during the war. He also expressed the hope that missionaries would remain in Japan to assist in lifting what he spoke of as the "severely deteriorated morality" of the Japanese people.

'Released Time' Question Comes to Detroit

A committee to maintain separation of church and state, says Religious News Service, has been formed by "liberal" forces in the Detroit area to oppose plans for weekday religious education in public schools. The action grows out of the request by the city's council of churches that the board of education adopt a released-time or dismissed-time policy for religious instruction in the schools. The council had recently authorized a campaign for $50,000 to underwrite the program under whichever plan the board approved.

Service Men Report Intention To Become Ministers

More than 500 candidates for the Methodist ministry have been reported to the Methodist commission on chaplains. Of these, 296 had been active in the denomination's youth fellowships before entering the service; many of the remainder decided upon the step after serving in the armed forces.

Twenty-third C.O. Death Is Reported

Twenty-three conscientious objectors have died "in line of duty" while working on Civilian Public Service projects since the beginning of the war, according to an announcement by the National Service Board for Religious Objectors reported by Religious News Service. Latest death was that of 27-year-old Warren G. Dugan of Sugar Grove, Ill., who contracted infantile paralysis while working as a medical technician on experiments seeking to find a cure for the disease. Throughout the country, 361 c.o.'s are working on medical experiments, many of them serving as "guinea pigs."

The Church Roll

Claude McKay, Negro poet, has announced his baptism into the Roman Catholic Church. Mr. McKay's bitter poems on the race issue gained him national attention at a time when he was a member of the Communist party. He now says that what he saw on a trip to Russia turned his steps toward the church.

Sir Richard Acland, founder of the Common Wealth party in England, has withdrawn from that party and is expected to join the Labor party. Sir Richard was the author of the famous "Acland amendment" adopted by the Malvern Conference of Anglicans in 1941, which condemned capitalism as a stumblingblock in the way of those who seek to live as Christians. An

article by him in The Christian Century, written just before the recent British election, prophesied the Labor victory.

Guilford C. Babcock, vice-president of the Board of Christian Education of the Presbyterian Church, U. S. A., since 1934 and an outstanding lay leader of the denomination, died in Morristown, N. J., Aug. 24.

Samuel McCrea Cavert, on leave from his post as general secretary of the Federal Council of Churches, left Sept. 4 for Geneva, where he will work for the next six months with the World Council of Churches on matters of policy and organization in preparation for the first meeting of the provisional committee of the council since the beginning of the war. That meeting will take place next February.

Ewart E. Turner, former pastor of the American Church in Berlin, has gone to Germany on a three-month assignment for Religious News Service. He will interview religious leaders and report developments in German church life.

John Foster Dulles, chairman of the commission on a just and durable peace of the Federal Council of Churches, is in London serving as adviser at the meeting of the Council of Foreign Ministers. He was appointed to the post by Secretary of State Byrnes, according to Religious News Service.

Paul Rusch, former Episcopal missionary to Japan and army chaplain, who has been serving for some time as director of procurement for the military intelligence language school at Fort Snelling, Minn., has left for Japan, where he will join general headquarters of the occupying forces.

Bernard Mulder, editor of the *Church Herald*, official organ of the Reformed Church in America, has, according to a notice in the *New York Times*, been appointed executive secretary for Christian education at his denominational headquarters in New York city.

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Current Feature Films

Prepared by Independent Filmscores
M-Mature. Y-Younger. C-Children.

Anchors Aweigh (MGM) Kathryn Grayson, Jose Iturbi, Gene Kelly, Frank Sinatra. *Musical,* with interludes of dancing interspersed in romantic adventures of two sailors on a 4-day leave in Hollywood. A musical that gets away from the "backstage" stereotype, imaginative—particularly in dancing sequences, *spontaneous,* refreshing. M, Y, C

Bewitched (MGM) *Melodrama.* First production by Arch Oboler, from one of his radio dramas, concerning girl accused of murder, freed when psychiatrist demonstrates that her "alter ago," a vicious influence, now dead, was responsible. Film is interesting in the several new techniques used to convey impressions, particularly in sound track, but story is *morbid,* appears in full light of screen more *fantastic* than real. A clinical study, rather hard to take. M

Love Letters (MGM) Gladys Cooper, Joseph Cotten, Jennifer Jones, Ann Richards. *Drama.* Distressed when girl to whom he has written romantic letters in name of unworthy comrade is accused of murdering that comrade after the disillusionment of her marriage to him, wounded British officer seeks her out, marries her, helps her regain memory, mental balance. Directed and acted sensitively, provided with effective suspense, film holds interest but because of reliance on daydream type of premise is *only for the incurably romantic;* others it will fail to convince. M

The Story of G. I. Joe (UA) Burgess Meredith, Robert Mitchum, Henry Steele. *Drama* based on Ernie Pyle's picturing of the weary day-to-day slugging of the infantryman through the African and Italian campaigns, a record of the life of the G. I., "who lives so miserably and dies so miserably." The truest war film yet to come from a Hollywood studio, an anti-war sermon, ugly, unheroic, unglamorized, devoid of false notes, unobtrusive, *right.* M, Y

The True Glory (British and American official army films). *Documentary* showing campaign on western front from landing in Normandy to capitulation of Germany. First comprehensive assembling of newsreels shot by cameramen in thick of combat on this front, providing an excellent over-all picture, its scenes effectively chosen and edited yet necessarily giving sketchy idea of the whole. Device of having various voices, characteristic of different nationalities and ranks of men, give successive comment makes for unusual vividness. *An outstanding review.* M, Y

BEST CURRENT FILMS

For Family: Meet Me in St. Louis, National Velvet, Sunday Dinner for a Soldier, Wonder Man.
For Mature Audience: A Bell for Adano, The Clock, Counter-attack, The Fleet That Came to Stay, The Life and Death of Colonel Blimp, A Medal for Benny, Music for Millions, The Picture of Dorian Gray, A Song to Remember, Thunder Rock, To the Shores of Iwo Jima, Valley of Decision, Where Do We Go From Here? 10-3-45

THE PHILOSOPHICAL HERITAGE OF THE CHRISTIAN FAITH

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THIS IS JUDAISM

by Ferdinand M. Isserman

"One has a growing awareness of the common bond between Judaism and Christianity as the author describes the oneness of God, the value of man and the universal implications of the prophets' religion." *Christian-Evangelist*
"Makes clear the place of the Jew in the modern world." *Randolph Crump Miller* $2.50

GREATER GOOD NEIGHBOR POLICY

by Wade Crawford Barclay

There is small hope of achieving unity between Latin America and the United States unless their differences are recognized and consideration given to overcoming them, thinks Dr. Barclay. Especially are the differences in religion to be considered.
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One of the outstanding characteristics of the book is its attitude of affection and understanding toward the "shepherdesses" for which the book was written. *Highland Shepherds, God's Back Pasture, The Shepherdess*—a great trilogy of books on the work of the ministry. $1.75

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